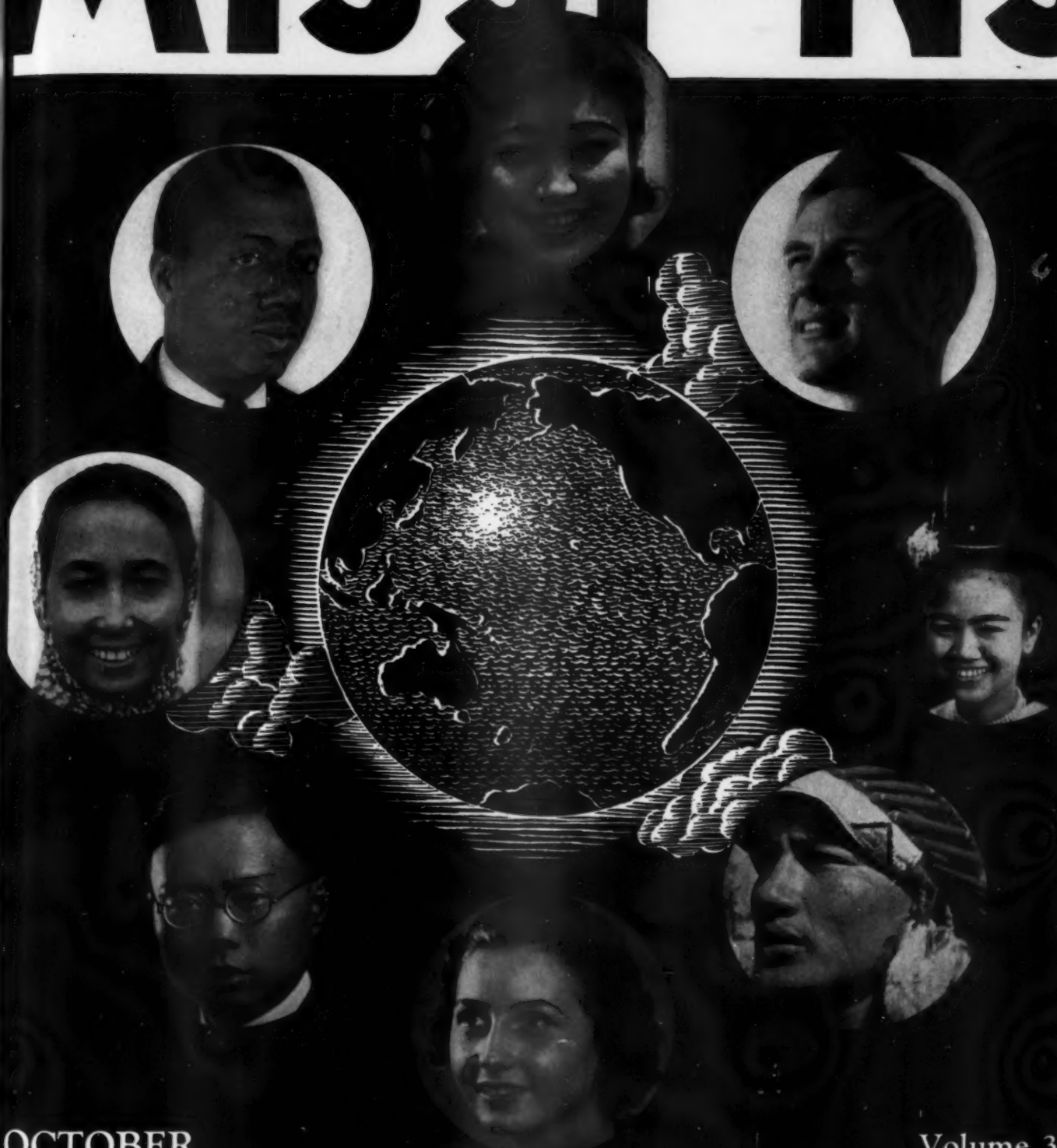


An International Baptist Magazine

MISSIONS



OCTOBER
1942

In This Issue

Volume 33
Number 8

YOUTH FACES THE WORLD

By R. H. Edwin Espy



PAUL PREACHING IN GREECE

"Faith, Hope, Love These Three" . . .

OUR triple task for the year that lies ahead may aptly be compared with the immortal words of Paul.

Faith represents our Unified Budget — the firm and permanent foundation of our whole program — carrying Christ's message to the world at home and abroad.

Hope is our look ahead into the future, and our provision for brighter days to come, through the Church Extension Reserve Fund.

Love is the expression of Christian sympathy for those in need that we call our World Emergency Fund.

All three are merely separate aspects of our one world-wide task:

*"For God who commanded the light to shine out of darkness
hath shined in our hearts to give the light of the knowledge
of the glory of God in the face of Jesus Christ." II Cor. 4:6*

THE NORTHERN BAPTIST CONVENTION

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

PUBLICATION COMMITTEE: C. S. Roush, *Chairman*, E. F. Adams, G. P. Beers, S. B. Hazzard, G. Merrill Lenox, Janet S. McKay, Harriet W. Palmer, Luther Wesley Smith, Dorothy A. Stevens, Roy E. Williamson, Jesse R. Wilson.

Publication Office, 10 Ferry Street, Concord, N. H. Executive and Editorial Offices, 152 Madison Avenue, New York City

Entered as second-class matter at the Post Office at Concord, N. H., under the act of March 3rd, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920. PRINTED IN THE UNITED STATES OF AMERICA

THE QUESTION BOX OCTOBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who was the oldest of eight children?
2. What will be rebuilt after the war?
3. Where are Protestant pastors in dire distress?
4. Who is J. H. Buswell?
5. Who was a university pastor for 28 years?
6. What is war's most despairing picture?
7. Where are two newspapers published by Africans?
8. Who died on March 27, 1936?
9. What is scheduled for March 7-14?
10. Who is the author of *The Traded Twins*?
11. Where is the Parkwood Baptist Church?
12. It's a tremendous job to . . . Complete the sentence.
13. Who gave \$300 to the World Emergency Fund?
14. Where is Camp Doane?
15. Who is Vergil P. Hulse?
16. What was known as "Seward's Folly"?
17. Who graduated from high school at the age of 16?
18. What does Hitler often declare?

Rules for 1942

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1942, to receive credit.

WHO'S WHO

In This Issue.

Jennie C. Adams is Superintendent of Nurses at the Emmanuel Hospital in Capiz, Philippine Islands, at present interned by the Japanese occupation.

Edwin F. Bell is Regional Representative of the Council on Finance and Promotion in the Central area and is temporarily directing the Church Extension Fund Campaign.

R. H. Edwin Espy is General Secretary of the Student Volunteer Movement.

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

Publication Office, 10 Ferry Street, Concord, N. H.

Editorial and Subscription Office, 152 Madison Avenue, New York City

Address all correspondence to the New York Editorial Office

For subscription rates see page 520

Vol. 33

OCTOBER, 1942

No. 8

In This Issue

FEATURAL

ASHES AND GLORY AT PYINMANA	Paul Geren	466
FAREWELL TO THE BELLS	Bishop Gröberg	469
CROSSING AMERICA IN TIME OF WAR	William B. Lippard	470
MIGRATORY PEOPLE AND STATIONARY CHURCHES	Edwin A. Bell	476
YOUTH LOOKS AT THE WORLD	R. H. Edwin Espy	484
A WORTHY SUBSTITUTE FOR THEIR OWN HOME	Jesse R. Wilson	496

EDITORIAL

IT BEGAN WITH COLUMBUS	463
THE WORLD TODAY	464
THE CHRISTIAN WORLD MISSION CONVOCATION YIELDS PRIORITY	479
DID THE UNITED STATES MISS A GLORIOUS OPPORTUNITY?	479
WORLD COMMUNION SUNDAY IN A WORLD AT WAR	480
SOUTH AMERICA'S OPEN DOORS AND SOUTHERN BAPTISTS	480
EDITORIAL COMMENT	481
THE GREAT DELUSION	481

GENERAL

WHY NOT FOR PEACE?.....	Charles A. Wells	461
REMARKABLE REMARKS.....		465
THE LIBRARY.....		482
YOUTH'S DAY IN THE FIELD OF ACTION.....	Elsie P. Kappen	487
NEWS FROM THE WORLD OF MISSIONS.....		491
BEAUTY AND UTILITY IN A VEGETABLE GARDEN.....	Charles R. Shepherd	491
THE ROAD OF DIZZY GRADES AND SICKENING TURNS.....	W. D. Hackett	492
TEN THOUSAND PATIENTS.....	A. C. Osterholm, M.D.	493
UNITED IN CHRISTIAN SERVICE.....	Stanley I. Stuber	494
THE FRAIL BABY THAT CRIED IN THE NIGHT.....	Jennie C. Adams	498
SOLID PROGRESS IN BAPTIST EDUCATION.....	Luther Wesley Smith	499
FACTS AND FOLKS.....		501

DEPARTMENTAL

WOMEN OVER THE SEAS	502
TIDINGS FROM THE FIELDS	504
MISSIONARY EDUCATION	506
ROYAL AMBASSADORS	507
WORLD WIDE GUILD	508
CHILDREN'S WORLD CRUSADE	510
THEY SERVED THEIR DAY AND GENERATION	513
CROSS WORD PUZZLE PAGE	514
AROUND THE CONFERENCE TABLE	515
THE OPEN FORUM OF METHODS	516

PICTORIAL

CHRISTOPHER COLUMBUS BEFORE QUEEN ISABELLA	462
THIS GENERATION WITH CHRIST CAN CHANGE THE WORLD	488-489
OTHER ILLUSTRATIONS (Listed in detail)	520

DO YOU KNOW THAT-

**THE FIRST COURSE EVER OFFERED
IN THE NATION TO TRAIN
WOMEN FOR POSITIONS IN
COMMERCIAL AVIATION
OPENED AT STEPHENS
COLLEGE IN SEPTEMBER
1942. STUDENTS WILL
LEARN TO BE DISPATCHERS,
HOSTESSES, AND TO TAKE OTHER
POSITIONS IN AIRLINE WORK**



**HILLSDALE COLLEGE,
HILLSDALE, MICHIGAN
TRAINS 250 PEOPLE
FROM THE LOCAL
COMMUNITY AND
Factories Every
12 Weeks For
War Jobs**

**CARLETON COLLEGE,
BUCKNELL UNIVERSITY
AND COLGATE UNIVERSITY
ARE BAPTIST SCHOOLS
CHOSEN BY THE U.S. OFFICE
OF EDUCATION AS WAR
INFORMATION CENTERS**



Paul Geren is a new missionary who sailed for Burma last year, but is now temporarily stationed in India.

William D. Hackett is a new missionary in Burma now temporarily stationed in India.

A. C. Osterholm, M.D., is a medical missionary in the Belgian Congo in service since 1925.

Charles R. Shepherd is Superintendent of the Chung Mei Home for Chinese Boys in California.

Luther Wesley Smith is Executive Secretary of the American Baptist Publication Society.

Jesse R. Wilson is Home Secretary of the American Baptist Foreign Mission Society.

And Now the Score Is 106 to 6

The summer months of July and August maintained the long upward subscription trend. July produced 792 subscriptions as compared with 712 in July, 1941, a gain of 80 for that month. August with 1,461 subscriptions as compared with 1,277 in August, a year ago, registered a net gain of 184.

Scores of Club Managers deserve hearty thanks for their summer subscription efforts. Their cooperation has thus lifted the score to 106 months of gain and only 6 months

of loss since the long up trend began in the spring of 1933.

Once again the autumn months bring the heavy subscription season for all magazines. Last year MISSIONS received 3,077 subscriptions in October. Will that total be exceeded this year and thus continue the trend? *That depends on you.* Even if your own subscription does not expire in October, why not subscribe for a friend?

LETTERS

From the Editor's Mail Bag

Back in college days we used to give the "Long Yell" as evidence of "all out" support. A lusty "Long Yell" to MISSIONS for that editorial, "Convention Program Appeasement That Must Never Happen Again."—*Rev. Fred B. Vreeland, Jr., Trenton, N. J.*

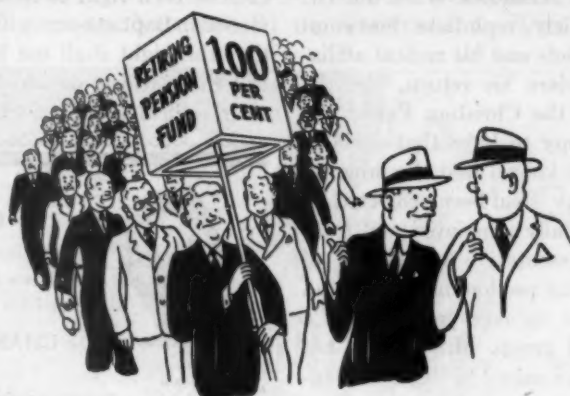
I was among those who protested the appearance of Dr. A. J. Muste on our Cleveland convention program. I felt it was my privilege as a Baptist to do so. I am amazed at the dictatorial attitude in your editorial which you take regarding any one daring to register a protest if he feels justified in so doing. All through the years the conservatives have been exceedingly meek and have taken many blows for the sake of harmony. To my way of thinking the Cleveland program was exceedingly unfair. The conservatives were scarcely considered. Had the program committee been consulted more often and had the General Council been given a little more time for discussion, it is my frank opinion that Dr. Muste would not have been given consideration. It was of God that he did not appear. At the very time of our convention he had refused to register in the older men's draft. I believe his appearance would have greatly embarrassed us. I feel the good Lord had a hand in the matter. I hope the brethren will feel perfectly free at all times to protest when a speaker advocates what Dr. Muste does. He is still a modernist, a pacifist, and a communist though in a letter to me he confesses that he has given up the

advocacy of violence in settling disputes. If he is a returning prodigal, he has not come back very far.—*Rev. R. S. Beal, Tucson, Arizona.*

I write to commend MISSIONS for its forthright presentation of the facts concerning Dr. A. J. Muste. Not a few of us wondered what happened to the program. We are glad to have this clarification of the matter. I agree with you that the precedent is dangerous and I trust that Baptists will not allow it to happen again.—*Rev. Arthur H. Ryan, Elizabeth, N. J.*

I just want to thank and congratulate you for that courageous editorial "Convention Program Appeasement." Every sincere Baptist ought rightly to resent any interference on personal or party grounds with the program of the Convention. If ever the Christian church needed to keep in touch with labor it is now. I hope and pray that you are right in that it "must never happen again." But if you are right it will only be because a flood of protests will prove to our leaders that

EVERY CHURCH PAYING ITS SHARE OF ITS PASTOR'S DUES IN THE RETIRING PENSION FUND BY NORTHERN BAPTIST CONVENTION TIME, 1943



**We hope the time may shortly be
When folks will say, "The N.B.C.
Must love its pastors! ALL, you see,
Have M and M Security."**

For complete information concerning Retiring Pension Fund Membership write to The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, 152 Madison Avenue, New York City. M. Forest Ashbrook, Executive Director.

we Baptists are not afraid to hear and face every issue. More power, vision and courage to you.—*Rev. Charles L. Bromley, Urbana, Ill.*

"A TITLE-DEED to the ENDURING"

Siege-mounds were raised against Jerusalem.
The fate of the city was sealed.
Famine was abroad in the land.
Jeremiah was imprisoned in the royal palace.
Conditions were ripe for despair.

But Jeremiah did not despair.
He showed his faith in God and the future:
He bought a plot of land in nearby Anathoth.
He paid for it in cash and in full.
For had not God said:

"Houses and lands and vineyards
Shall again be bought in this land"?

Jeremiah purchased more than real estate;
"title-deed to the enduring."

YOU MAY DO THE SAME

An ANNUITY GIFT is an investment for time and eternity

**WRITE FOR FREE PAMPHLETS: ANNUITIES — A Way to Give and to Receive;
AND MAKE DISCIPLES; also, WHERE HUMBLE HEARTS RECEIVE HIM (10¢);
ALL KINDREDS AND TONGUES (25¢); ALONG KINGDOM HIGHWAYS (15¢)**

AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 152 Madison Avenue, New York, N. Y.

JESSE R. WILSON, Home Secretary



Your editorial, "Convention Program Appeasement That Must Never Happen Again," is a misstatement and unworthy of MISSIONS. When did Dr. Muste publicly repudiate his communistic beliefs and his radical affiliations or declare his return, like the prodigal, to the Christian Faith? We shall be happy to have that verified. It is too well known that the program which you say "had been projected by a democratically appointed and thoroughly representative committee of Baptists" was predominantly liberal. Most of the speakers represented a small liberal group. MISSIONS is not the only voice raised to "uphold Baptist independence and support Convention freedom of speech." Your con-

servative brethren believe in the "historic principle" to which you refer. Dr. Muste and his kind are entitled to exercise their right to speak their convictions. Baptists are willing to fight that this right shall not be infringed. But the platform on which they voice their radical and anti-Christian con-

victions should not be that of a Baptist convention dedicated to the furtherance of the gospel of Christ, and the promotion of our evangelistic and missionary enterprises. That would be unethical as well as un-Christian. Such "freedom" is not freedom but impertinent license. The Cleveland program



He draws as he speaks

Announcing the Fifth Year of The Charles A. Wells Conferences on
CHRIST AND WORLD NEED

America's largest and most distinguished pulpits and communities have participated in these unique and effective programs presented by this noted world traveler, journalist and cartoonist.

The CHARLES A. WELLS Conferences on CHRIST AND WORLD NEED
152 Madison Avenue, New York

Further information on request.

All engagements planned well in advance



THEY WILL BE READY FOR *Uncle Sam*

No harder sport can be found to get this young and virile generation ready for Uncle Sam than good, old-fashioned football.

Franklin College has been approved as an A-1 College by the United States Army, the Navy, and the Marine Corps, and quotas have already been assigned for each. When the time comes for these boys to "go in," they will be ready.



FRANKLIN COLLEGE

For catalogue, bulletin and other information write to PRESIDENT
WILLIAM GEAR SPENCER, LL.D. FRANKLIN, INDIANA

was nothing short of insulting to our conservative constituency.—*Rev. Carey S. Thomas, Altoona, Pa.*

I am thoroughly disgusted to learn that Dr. A. J. Muste was dropped from the program of the Northern Baptist Convention. I have no brief for Dr. Muste personally. Neither am I connected with his organization, "The Fellowship of Reconciliation." But I am stirred to think that at a time when freedom of speech is a matter which we Baptists pride ourselves in protecting, we should muzzle a man's convictions merely because they are not in accord with the status quo. This, to my mind, is a dangerous tendency and I regret it exceedingly in our Baptist ranks.—*Rev. Gerald Watkins, Rochester, N. Y.*

Your editorial on "Program Appeasement That Must Never Happen Again" was superb. It needed to be said and I approve every word of it. I confess that I have heard Dr. Muste say things with which I could not possibly agree, but even so I hope I have reached that stage of development where I can listen to a man even though my ideas do not coincide with his. I was utterly amazed when I learned that Dr. Muste had been removed because of the insistence of a group who objected to him. We have reached a pathetic situation when a section of our denomination must thus be appeased. You are right! It must not happen again.—*Rev. W. S. Abernethy, Washington, D. C.*

I cannot refrain from expressing my heartiest commendation of the June issue of *MISSIONS* which I regard as a great piece of religious journalism. And in particular I wish to express my enthusiasm over your editorial on Dr. A. J. Muste and the action of the Convention Program Committee.—*Fred Atkins Moore, New York City.*

We take pleasure in passing on to you our renewal list of 117 subscriptions. *MISSIONS* is to be most heartily commended. We hope you will not be discouraged or persuaded to deviate from its present editorial policy.—*Rev. U. S. Mitchell, Berkeley, Cal.*

Why Not for Peace?

CARTOON NUMBER 91 BY CHARLES A. WELLS



THE war vividly demonstrates what man can do when he has to do it. The world is witnessing an enormous capacity to cooperate, a gigantic pulling together for a common end, a mighty willingness to work joyously for long hours in humanity's greatest cooperative production for war.

What would have happened to our world if ten years ago man had begun to make a comparable cooperative effort for peace? *There would have been no war.* But instead the world indulged in ruthless competition by cutting prices and blocking markets, selfishly tried to control trade and strangle weaker nations, and vainly sought to get rich from scarcity instead of producing abundance for all. That selfish policy of the past 20 years is one of the basic causes of the war. Some day men will learn the lessons of peace even as they have been compelled by their own selfishness to learn the bitter, terrible, destructive, lessons of war.

And even in war they are discovering a principle that applies also in peace. Men cannot win modern wars unless they forget their own interests in a common cause of cooperative production for destruction. And the driving force of that cooperation is the power of hate. Behind the cooperative production of peace there must also be a driving force. It is the power of love.—**CHARLES A. WELLS.**

CHRISTOPHER COLUMBUS

1492 — 1942

The 450th anniversary of his discovery of America will occur on October 12th



AT THE LEFT: The Columbus statue in front of the Spanish cathedral in Trujillo, capital city of Santo Domingo. Columbus was buried here in 1536. His remains were removed to Havana, Cuba, in 1796 and in 1899 after the Spanish American War there were removed to Seville, Spain

BELOW: The classic picture of Christopher Columbus pleading his case before King Ferdinand and Queen Isabella



Photos by Ewing Gallon

MISSIONS

VOL. 33. NO. 8



OCTOBER, 1942

It Began With Columbus

BECAUSE of the war the 12th of October will be an uneventful, soon forgotten holiday. Yet precisely because of the war it merits more than perfunctory calendar recognition. On that fateful morning 450 years ago, Christopher Columbus raised the curtain on a mighty drama of history. The present world upheaval is its final chapter.

His discovery of America started the mad, imperialistic rivalry of Spain, Portugal, France, Holland, England, for land, riches, colonies, empires. Today Germany, Italy, Japan, are duplicating what others did before them. "By this time it is clear," wrote the new editor of *The Saturday Evening Post*, "that naziism isn't an ideology at all, but just a skillfully contrived program of conquest." Seizure of lands, atrocities, massacres of peoples by European nations in expanding their empires in former centuries, all have their parallel in today's ghastly effort to conquer Europe and Asia. It is the last act, the death finale in the drama of imperialism that began with Columbus. "The day of vast empire is dead and the day of equal peoples is at hand," said Mr. Wendell Willkie. "The age of imperialism is ended," said Under-Secretary of State Sumner Welles. Grimly associated in ending that system are 21 nations of the very hemisphere that Columbus discovered 450 years ago.

Gigantic other evils that began with Columbus must likewise be ended. When he sent back to Spain five shiploads of Indian slaves he started the slave traffic of the western hemisphere that has only partially been ended by the American Civil War. After they had almost exterminated the Indians, the Spaniards imported Negro slaves to work the mines and

plantations. For 450 years the white man has subjected the colored man to physical bondage, or economic exploitation, or to racial ostracism which is only another form of slavery.

Columbus brought priests to give holy sanction to his conquests. For 450 years kings and emperors have sought the blessing of the church on their misdeeds and aggressions. Only in recent years have churches in England and America and individual Christians in Germany and Japan renounced blessing the acts of Caesar by the priests of God.

The sordid story of conquest has at least one bright spot. On his second voyage he brought missionaries "under royal orders to Christianize the inhabitants." Modern foreign missions whose beginnings in India 300 years later by William Carey are this month celebrated by British Baptists, thus began with Columbus.

How shall we commemorate this October holiday? Not by extolling the discoveries of Columbus but by embarking on a voyage to discover anew the true mission of America. The world after the war will face America's unchallenged supremacy. Already tomorrow is being called "the American century." It will be either a grave peril or a great blessing to all mankind. How to use that supremacy in healing the wounds and hatreds left by the war, in guiding humanity into a just and lasting peace, in sponsoring disinterested humanitarian service, in building democratic idealism and racial brotherhood, and in establishing world fellowship based on the Christian gospel of love and reconciliation, will be a discovery far more significant and of more enduring value than Columbus or any other man has made heretofore.



The World Today



Current Events of Missionary Interest

The Mighty Palace of the Soviets Goes into the Crucible of War

LIKE all other belligerent nations, Russia is desperately in need of scrap iron for making tanks, army trucks, and munitions. Even the famous Palace of the Soviets has had to yield to the insatiable demands of the god of war. This immense structure was to have been 1360 feet high with the statue of Lenin at its top or 112 feet taller than New York's Empire State Building. Construction was begun several years ago. Foundation work was exceedingly costly and difficult. The steel skeleton was rising tier upon tier. Now all of it goes into the crucible for transformation into the implements of war. According to news reports, the foundation will remain and the palace will be rebuilt after the war, the only change from previous plans being the addition of new murals, sculpture and paintings that are to portray episodes in the present war. While an army of workers dismantles the

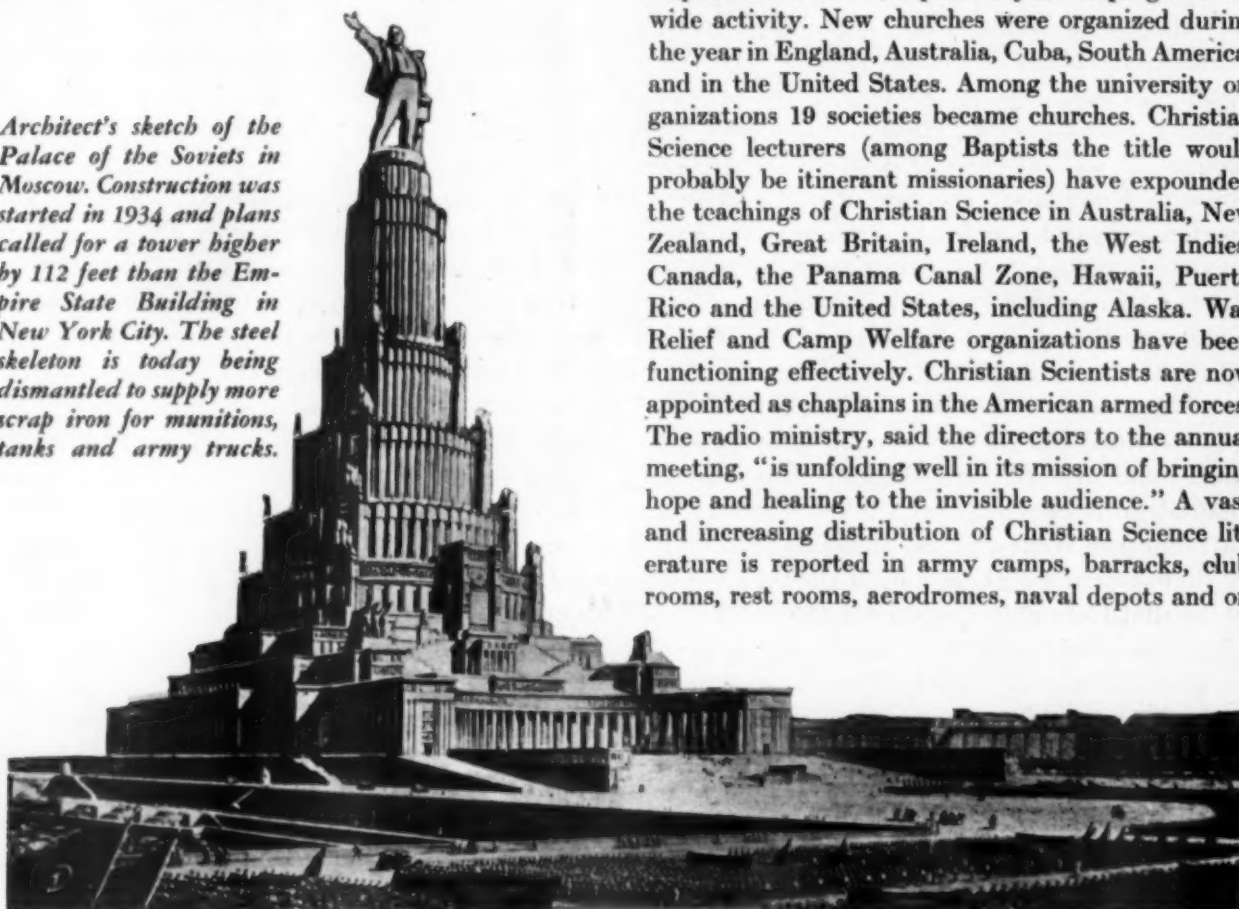
structure, another army of artists and architects plans its reconstruction.

This huge structure was rising on the site where formerly stood the world famous Cathedral of the Saviour. It was demolished by dynamite by government decree shortly before Christmas in 1930. Thus Russia was to have a colossal symbol of the substitution of the religion of communism for the religion of Christ and of the deification of Lenin for the worship of God. Instead of the gilded domes of the cathedral dominating Moscow's sky line, the gigantic figure of Lenin was to tower above everything else.

Christian Science Reports Progress And Appeals for World Good Will

THE Christian Science Church, whose recent annual meeting in the Mother Church in Boston corresponds to the annual session of the Northern Baptist Convention, reports a year of progress and wide activity. New churches were organized during the year in England, Australia, Cuba, South America, and in the United States. Among the university organizations 19 societies became churches. Christian Science lecturers (among Baptists the title would probably be itinerant missionaries) have expounded the teachings of Christian Science in Australia, New Zealand, Great Britain, Ireland, the West Indies, Canada, the Panama Canal Zone, Hawaii, Puerto Rico and the United States, including Alaska. War Relief and Camp Welfare organizations have been functioning effectively. Christian Scientists are now appointed as chaplains in the American armed forces. The radio ministry, said the directors to the annual meeting, "is unfolding well in its mission of bringing hope and healing to the invisible audience." A vast and increasing distribution of Christian Science literature is reported in army camps, barracks, club rooms, rest rooms, aerodromes, naval depots and on

Architect's sketch of the Palace of the Soviets in Moscow. Construction was started in 1934 and plans called for a tower higher by 112 feet than the Empire State Building in New York City. The steel skeleton is today being dismantled to supply more scrap iron for munitions, tanks and army trucks.



ships. Giving full time to this activity are 64 war-time workers. Four vest pocket editions of Christian Science booklets are presented to all soldiers on request. New publications include also a Spanish edition of *The Christian Science Quarterly*, now issued in seven different languages, and a new biography of Mary Baker Eddy for children. For relief of distress the denomination aided more than 30,000 persons and distributed 1,628,400 articles of clothing.

This impressive array of achievements and progress ought to stimulate Northern Baptists to far greater efforts in support of their own missionary efforts at home and abroad, their own church extension campaign, and the multiple relief ministries set forth in their World Emergency Fund. In its summons to churches and individuals the Christian Science Board of Directors urged them "to use these troublous times as a period for great spiritual growth and the pouring forth of the riches of good will." Baptists disagree with the philosophy of Christian Science; but with that appeal they heartily agree.

The Purchase Price of Alaska Has Been Returned 200 Times

OCTOBER brings the 75th anniversary of the transfer of Alaska from Russia to the United States which occurred on October 18, 1867. In the public mind of that remote post-Civil War period, Alaska was pictured only in terms of ice, polar bears, and Eskimos. Its purchase was popularly condemned as "Seward's Folly," in rebuke to Secretary of State William H. Seward who negotiated it. Nobody then dreamed that this territory would in 75 years return more than 200 times its purchase price of \$7,200,000 in minerals, lumber, fish, furs and other products.

Today the change in public interest is phenomenal because of Japan's seizure of several of the Aleutian Islands. The war has given Alaska an economic boom and a population increase far beyond that of the halcyon days of the gold rush of 1896. Huge air fields and naval bases have been constructed at Fairbanks, Dutch Harbor, and Kodiak. Facilities for maintaining 1,000 bombing planes have recently been com-

pleted at Anchorage. This activity has brought thousands of soldiers and sailors and civilians. Up to "Pearl Harbor" most Americans associated Alaska in their minds mostly with glaciers and summer cruises. Pearl Harbor changed all that.

Baptists are interested in Alaska as a mission field. The Woman's Home Mission Board has long maintained an orphanage at Kodiak. In recent years there has been remarkable progress at the church supported by the Home Mission Board in Kodiak. Rev. Gregory Morony and Mrs. Morony are here carrying on a ministry for civilians and service men that is now of ever increasing importance.

Farewell to Religious Freedom in Franco's Spain

IS RELIGIOUS liberty about to vanish in Spain? General Franco during the Spanish Civil War promised full religious freedom to all. Dr. J. H. Rushbrooke was assured of that by Franco's representative, the Duke of Alba. Once again the promise of a dictator is apparently not to be believed. According to *Worldover Press* two recent decrees in Spain have closed all Protestant schools and have forbidden the reopening of Protestant churches. Furthermore all Protestant inscriptions and bulletin boards have been removed. Protestant editions of the Bible may not be sold. Stocks of Bibles of the British Bible Society have been seized and destroyed. Roman Catholic teaching is obligatory in the schools. Attendance at Mass is required of all soldiers and state employees. Increasing pressure is being brought against Protestant individuals. Protestant pastors are in dire distress. Some have been able to escape from Spain. A few have found other employment. These facts are hardly in accord with the annual Christmas message of Pope Pius XII who urged that world peace could come to only a world in which there was no place for religious persecution. In 1940 there were 36 Baptist churches, 21 pastors, 76 lay preachers, and 1,484 Baptist church members in Spain according to statistics of the Baptist World Alliance. Spain has been a mission field of American Southern Baptists.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THE IMPULSE TO SAVE ONE'S SELF has never created missionaries; it has always created fugitives.—*Rev. Edwin McNeill Poteat, Jr.*



WITH THE INCREASE IN DRINKING and immorality among civilians and soldiers we are telling God that

we can ignore His moral law and yet win a war.—*Rev. William Ward Ayer.*



THE DAY IS GONE when people of whatever color or creed can consider themselves the superiors of other colors or creeds.—*Wendell L. Wilkie.*

Ashes and Glory At Pyinmana

You will not soon forget this vivid narrative of the horrors and miseries of war, of the amazing surgical exploits of Dr. Gordon S. Seagrave, and of the life-saving food ministry of Brayton C. Case when the Japanese invaded and conquered Burma



Burmese refugees, made homeless by Japanese air raids, receiving food at a British relief station

By PAUL GEREN

FOR every earnest Christian, this time of world upheaval brings a struggle in the soul as fierce as the war that rages outside. The issues are the use of force and the ancient problem of suffering intensified ten times. The puzzle is how to love one's enemies without betraying one's friends. These issues seem never to be settled. Beset within and without by war, the only peace is to be found by plunging into the deepest need about us. Although this is an open secret of Christian experience, I have seen it strikingly verified in the lives of American Baptist missionaries in Burma, a company I joined less than a month before the outbreak of war in the Pacific.

The scene on which some of the proof converges is the town of Pyinmana in Lower Burma. The time is the Japanese drive from Toungoo to Pyinmana last April. On a Saturday night there rolled into Pyinmana the Harper Memorial Hospital Mobile Surgical Unit; consisting of Dr. Gordon S. Seagrave, twelve Christian Kachin and Karen nurses, six men for ambulance and orderly work, surgical equipment and medicines, three American lend-lease trucks and three U. S. Army jeeps. When the war threatened Burma, Dr. Seagrave mobilized a unit of the Mission Hospital at Namkham and said to the people of Burma through their government, "Send us wherever the greatest need is for surgery, whether in bombed cities or at the battle line." Into Burma had come 40,000 Chinese soldiers

to help in its defense. Brave and capable of the most intense suffering, these men went into battle with the horrible prospect of *no surgical treatment whatever on Western standards*. So Dr. Seagrave's surgical unit was assigned to the Chinese and had rushed to Pyinmana near the scene of the great battle which had been fought that day.

In three hours doctor, nurses, and orderlies had set up the operating theater. At three o'clock on Sunday morning the trucks began to come in bearing the wounded men, their uniforms caked with blood which sent forth a nauseating stench. An operating theater concentrates all the misery of war, with little of its glory for relief; and the color of night about the wounds and groans is war's most despairing picture. In such a setting Dr. Seagrave began to operate. Dawn found him still at the operating table. Throughout the torrid heat of the Sunday morning the stream of patients was endless. One side of the yard about the operating theater was filled by soldiers who had received surgery and were waiting evacuation to the base hospital in Pyawbwe. On the other side lay men whose ghastly wounds were yet to receive attention.

Noon brought only a short respite for food and rest. When the bloody work was resumed in early afternoon, a wave of Japanese bombers sailed boldly over Pyinmana, gleaming in the sun. Some of the nurses reached the air-raid ditch, but Dr. Seagrave remained inside the building which housed the operating theater. Between the detonations of bombs which were all about us, yet, fortunately, not on us, I heard the nurses praying aloud. It seemed to me that every other phrase was, "Keep Dr. Seagrave." Amid my own quakings and fears I honored a man, the contagion of whose courage had caught his Christian community. The bombs set the middle of the town on fire and only a strong favorable wind saved the site of the operating theater and the scores of helpless, wounded men lying about it. The work went on far into the night against the wierd glow of Pyinmana's burning.

This day was the pattern for many days of the six weeks from Pyinmana to the escape from Burma. As the Chinese forces were pushed back, the surgical unit fell back also. There were eight

different operating sites in the six weeks. By day there was the peril of bombing and machine-gunning; by night the peril of the few but desperate pro-Japanese Burmans. By day and night was the fear of encirclement. Through this, through heat, thirst, aching muscles, swelling feet, through all the discomfort and pain which war in that waterless April of sweltering Lower Burma could contrive, the missionary doctor was faithful to his Herculean task.

At Pyinmana when the mobile surgical unit arrived, and leaving the town even later, was another missionary, Brayton C. Case. Some days before, as one of the few remaining inhabitants of the town denuded of its population by the early bombings, he had been advised to leave at once. The Japanese were proceeding with their swift columns up the Burma Road from Rangoon and would shortly be in Pyinmana. As he started north he met Chinese troops



In time of peace Brayton C. Case and a helper from the Pyinmana Agricultural School would visit Baptist association meetings and demonstrate his pigs and chickens. Now in time of war he had to find food for Chinese soldiers and the evacuating British

moving down to stem the tide of the Japanese advance. Back he went with them, and from that day he began to feed the Chinese Army in Burma. He calls himself the missionary farmer. Farmer he is, but on gigantic proportions. Changing the statistics in the New Testament phrase we spoke of him as "feeding the forty thousand." A number of boys from over Burma associated with him in the mission agricultural school at Pyinmana stayed with him after the people had fled. Brayton Case, having won the confidence of the people of Burma, had the otherwise mysterious power of producing food from places which were barren to others. Here was the Pied Piper of Burma, piping pigs instead of rats, and having for a pipe a strong voice articulate with Burmese, as good as is spoken anywhere in Burma. Wherever and whenever he went into the countryside, pigs, rice, and vegetables came out, not the result of plunder but of a fair exchange which left the sellers satisfied.

The Chinese soldiers, not because they were Chinese and any different on that account, but because they were soldiers in a country not their own and waging a terrific fight, could often be a trial to patience. They swarmed into Case's house which had become food headquarters. After the fashion of an easy communism in which one provides and all share, they had all Case's things in common. The rest of us, half mad from loss of sleep, the torturing heat, and

the sinister prospect of defeat and encirclement, lost patience with the Chinese, the British, and with one another, and according to our several propensities, cursed, shouted, or made show of force. Not Case. Having most cause to give way to anger, he never once deserted his virile kindness of a type that is fittingly housed in his tall, strong body. We must have a mind for the future, he kept saying. We must not forget the greatness of the Chinese, present and future, a perspective one is likely to lose concerning his ally when he mingles with him under circumstances of defeat. As a symbol of his own faith, he closed some of these hectic days in a prayer meeting with his boys about the big haystack in the school farm yard.

Brayton Case left Pyinmana only when the Japanese drew up their artillery to shell the wasted town. The buildings of his mission agricultural school, the fruit of his life's work, were still standing on the outskirts of Pyinmana, being the only buildings of any size in the entire area of which this could be said. Only one who has lived long and put his mind, his muscle, his soul energy into a task can know what powerful emotions must have stirred him as he left Pyinmana and the people for whom he worked, to an invading army. Yet we heard not a murmur for the bad fortune, but only of hope for the future.

Eventually the Japanese closed in upon us. When at last the retreat from Burma was forced upon all who remained, I saw Case get out of



Pyinmana in its picturesque setting in northern Burma before the Japanese reduced it to ashes

his car in a town along the route of our flight and give the vehicle to a Burman refugee family he saw there struggling along on foot. He piled himself into the back of a military truck, making himself at home with the wounded whom he found there. Later on when one of the last parties of white men to get out of Burma were wearily plodding over the Chin Hills to India, it was Case who time and again found friendly natives to advise about paths, provide food, and assist with the carrying.

To this courageous Baptist missionary that party of 104, including the American officers in command of the Chinese forces in Burma, at least partially owe their lives and safety.

The last bombs that fell on Pyinmana merely rolled up great clouds of ashes and dust. There was nothing left to burn or destroy in this abomination of desolations. The sole remaining inhabitant of the wretched town was a bony cur dog, frightened, without a master, furtively exploring the ashes for food.

These are the ashes of Pyinmana. Its glory is the spirit of men like Seagrave and Case, and the Christians of Burma who worked with them. That glory is beyond the reach of bombs and fire. It did not fall with the fall of mission buildings. Those of this spirit with the kindred spirits in all lands will yet work for the coming of the Kingdom of God in Burma and in all the world.



Farewell to the Bells

The lament from a pastoral letter to his diocese, written when the nazi government confiscated his bronze cathedral bells. The lament concludes with the motto inscribed on the bells, "O King of Glory, come and grant us Thy peace."

By ARCHBISHOP GRÖBERG OF FREIBURG

THEIR bitter fate wounds our hearts, for the departure of the bells means for us Christians much more than a loss of metal or of an accustomed harmonious sound. They belonged to us and among us, just like the towers from which they sounded out, often for centuries, like voices from the beyond. They woke us and spoke for us, they were our signals and watchmen, our memorials, preachers and symbols.

They formed a link between the past and the present. They delivered a just judgment, out of the superior vision and the wealth of their experience, upon the ordinary and unique events taking place here below in the changeful existence of men. They told how splendid old things collapsed in irresistible weakness, or were pitilessly smitten down despite their indisputable vital force, as though they were only a miserable remnant or a deadly enemy. They told how human wisdom constantly becomes mixed with folly, error, and madness, and how the wheel of fortune ceaselessly turns in the lives of small and great.

It was their holy and high dignity, with their resounding voices, to call men to God, to prayer and to

the sacrifice of the eternal new covenant, and to speak and sing of the peace of God which dwells in the hearts of men.

Called to serve the holy, and sanctified by their consecration, they yielded only to force when unholy things came near them, or when they were asked to sound for others, whether already dead or still alive, who no longer know or recognize our God and His Church. How could the bells be lenient and indulgent in intercourse with a new type of men who bitterly hate our Christ? In relation to such men the bells were unfortunately only "the voice of one crying in the wilderness." People no longer wish to understand their sound and meaning. They call them remains from a Christian period which has been overcome, or burdensome delusions which still believe in something personally spiritual and eternal in man and over events in the world.

NOTE.—A news report from Washington intimates that the government has in mind collecting iron fences from parks, name plates from doors, and metal public statues for scrap iron with which to make tanks, trucks, and munitions. Perhaps even church bells will be salvaged as in Germany. "It can happen here!"—Ed.

Crossing America In Time of War

By WILLIAM B. LIPPARD



ABOVE: This was as far as the Editor's camera was allowed to approach Henry Ford's bombing plant. All films after this were confiscated. LEFT: The long train climbs the continental divide in Montana

A travel narrative of a trip across the continent, of visits to concentration camps, army fields, and church centers that minister to soldiers and workers in defense industries, and to church projects desperately in need of help in expansion plans to meet the spiritual needs of their communities now and after the war

JULIUS CAESAR bequeathed to the traveling public the perfect definition of baggage. He called it *impedimenta*. His military realism is vividly confirmed in civilian travel in time of war. Railroad station porters are scarce as snowflakes in Florida. Trains are over-crowded. There is no space for extra bags. Seats are often unobtainable. In every sleeping car every lower and every upper berth is occupied. Nothing can be more disheartening in such circumstances than a long journey with excessive baggage. Already traffic congestion is worse than during the First World War. One example will suffice. On the train from San Diego I was in an upper berth. Into the upper berth opposite me, believe it or not, the porter helped a woman, a boy, a girl, and four bags and suitcases. How they all adjusted themselves and their *impedimenta* can be left to the reader's imagination.

On the transcontinental trip which forms the basis of this series of articles, I wisely decided to travel light. One suitcase went into the baggage car; an overnight bag accompanied me into my coach or sleeping car. For 3,000 miles from New York to Seattle, for 1,500 miles down the Pacific Coast, and for 3,000 miles back from San Diego I pitied my fellow travelers as they wearily learned the meaning of Caesar's definition.

TWO YOUNG MEN FOR EACH SINGLE BED

My first stop over was at Willow Run, Michigan, where Henry Ford has built his enormous plant for manufacturing giant bombing planes. Here I was met by State Secretary R. T. Andem and Editor J. H. Buswell, of *The Michigan Baptist*, who accompanied me to the bombing plant. Rudely the armed guards outside the barbed wire fence confiscated my camera films which

explains the absence of a picture here. Acres and acres, in fact square miles, of farm land had been converted into huge plants and hangars, mighty runways, expansive landing fields, and a vast system of roads and highways. Perhaps 50,000 men are employed here. Many have brought their families. Because all apartments, tenements, and rentable rooms in all the cities and towns around this area, as far as Detroit, were quickly filled, these families are compelled to live in tent squatter communities and trailer camps. Thousands of single men are here. The moral environment is not wholesome. It is not unusual for two single men to occupy the same small bedroom. The man who works by day sleeps in the bed at night. In the same bed by day sleeps the man who works on the night shift. In the crowded slum conditions of the factory districts of Osaka, Japan, the girls employed on day and night shifts in the factories have long slept in similar bed-sharing shifts. Who could have imagined similar conditions would come to these glorious United States? All the charm of trailer life vanishes in a trailer camp where only two washing machines are available for the laundry of 100 families and only four shower

baths must meet the requirements of 100 men. Here I saw numerous unfinished houses on which construction has ceased because of priority restrictions. So the cellars had to be converted into living quarters.

These people attend no church. Their children attend no Sunday school because there are at present neither churches nor schools for these unchurched and churchless people. Here is a need for which the Baptist World Emergency Fund is well named. The Michigan Baptist Convention is already at work here and has engaged Rev. George P. Jerome to make a population church census and begin a religious ministry.

ICE CREAM PROFITS FOR KITCHEN CABINETS

An amazing situation was shown me in Battle Creek. A new Baptist church, severely handicapped by its partial completion because of scarcity of building supplies, is ministering as best it can to a community of families of non-commissioned officers. The fathers are far away with America's distant armies in Iceland and Ireland and elsewhere. Their wives and children live in barrack-like apartments and will likely remain here for the duration of the war.

RIGHT

In the area around Willow Run hundreds of homes could not be finished because of priority restrictions on building materials. In cases where the cellars were dug and walls were in, the first floor became a roof and families are living in the cellars



BELOW

One of perhaps one hundred trailer camp communities in which thousands of people are living in the area around Willow Run. They attend no church and the children attend no Sunday school because there is none within miles of the camps



No other church is within a mile of this military community. To this new Lake View Baptist Church, served by a dynamic, enthusiastic, and hard working pastor, Rev. George Seifert, come more than 150 children. Each Sunday they overcrowd his unfinished Sunday school rooms. A Vacation Bible School in July and August had 241 enrolled. They filled every nook and cranny of the building. They sat tier-like on cellar stairs, in an atmosphere that still reeked with the odor of unseasoned lumber and fresh paint. The church kitchen needed kitchen cabinets. So the young people held an ice cream party on the unlandscaped lawn with the unfinished church building like a huge stage backdrop. More than 1,200 customers bought ice cream cones. Profits totalled \$52.15, sufficient to buy new cabinets. It is hard to imagine a Baptist church more worthy of World Emergency Fund help.

In Lansing I saw a situation that for picturesque-ness is quite unique. An alert, imaginative pastor, Rev. Le Vern Bretz, had converted an old country schoolhouse into a little church. His carpenters had built a modest tower and later had added an educational wing. There was no parsonage. So the youthful pastor persuaded Dr. Andem's State Convention Board to give him the lumber from an abandoned rural church several miles away. It was torn down, loaded on

trucks, carted to the new site, and reerected as a neat, comfortable parsonage. The old church pews were transformed into stair treads, kitchen cabinet, and breakfast nook. A climax in ingenuity was the pastor's installation of an amplifier in the tower connected with a recording device in his study. Now daily carillon bells send forth their tuneful music that can be heard miles away. The deep tolling bell record can be used only on Sunday mornings, *never at night or during the week*, because the community has designated that as an air-raid signal. Two jolopy buses bring children to Sunday school. This church plant is still serviceable, but is of makeshift construction and far too small. In its growing community, this church would seem to deserve "priority" rating when the Church Extension Fund is raised.

TRAVELING IN A JIM CROW CAR

Moving on from Michigan the next day, I came to Rantoul, Ill. The train was fearfully crowded. Because its destination was New Orleans, it carried a "Jim Crow" car in which I found a seat. All cars for "white" passengers were full. Sitting beside me was a Negro soldier, neat, snappy, and proud of his uniform. *I was in this car by choice. He was in it by compulsion.* The moment the train crossed the Ohio River at



LEFT: *The Valley Farms Baptist Church near Lansing, Mich. Note the amplifier loud-speaker in the tower. RIGHT: The Highland Baptist Church in St. Paul which meets in a movie theatre*



CENTER ABOVE: *The Lakeview Baptist Church in Battle Creek, Mich., its interior unfinished, but nevertheless serving a large and otherwise unchurched community of families of army non-commissioned officers*



ABOVE

The band of Chanute Field at Rantoul, Ill., gathers at the railroad station to give a martial and enthusiastic 'arewell to a group of soldiers who have finished the training course and now entrain for posts of service wherever American troops are now stationed



LEFT

The testimonial given to Rev. W. E. Skadden by the commanding officer of Chanute Field for his ministry to the men in training there

BELOW

Col. R. E. O'Neill of Chanute Field bands the testimonial to Rev. W. E. Skadden

Cairo, Ill., the color of his skin would determine where he could sit. With exquisite sarcasm he confessed to me that across the river there would be no meal service for him in the diner. The temperature of my blood climbed several degrees as I meditated on this intolerable situation. America is perfectly willing to have this fine Negro youth sacrifice his life for the "four freedoms," but is unwilling to give him his rightful share of those freedoms.

Close by Rantoul is the huge Chanute Air Field where perhaps 20,000 ground service soldiers are being trained. Here I met Rev. W. E. Skadden, vigorous, enterprising, pastor of Rantoul's First Baptist Church which is carrying on an interesting program for the soldiers at Chanute Field. On free evenings they flock into town and are glad to utilize the social rooms of the church for wholesome recreation and fellowship. A modest appropriation from the World Emergency Fund helps to finance this much needed ministry. Taking time out of his busy life, this Baptist minister drove me to the field where I had a memorable hour with Baptist Chaplain Vergil P. Hulse whose virile personality, temperament, background, and sympathetic



City suburbs to two church projects located in areas where no other Protestant churches are within miles of either site. Hopefully these projects await the response of Baptists to the Church Extension Fund. One church worships in a movie theatre Sunday mornings. No evening service is possible because the show begins at two o'clock in the afternoon and runs continuously until midnight. Midweek meetings must be held in private homes. The other church worships in a public school building. Both churches are fortunate in owning superb sites surrounded by multitudes of attractive, new, modest homes owned and occupied largely by young married



The growing Nokomis community of new homes in Minneapolis awaits the completion of the Church Extension Fund

couples with children. These people constitute the finest of human material for established community life and for permanent church growth.

The day ended with a delicious dinner and a delightful evening with Dr. and Mrs. Earle V. Pierce at their charming summer home on Lake Minnetonka. At midnight I climbed into an upper berth on a crowded tourist car. Dawn found the train crossing North Dakota.

IN AND OUT OF CONCENTRATION CAMPS

At Bismarck my stopover included a visit to the enemy alien internment camp at Fort Lincoln where 300 German seamen taken into custody from German ships in American ports, and 500 Japanese aliens from the Pacific Coast are confined behind a huge barbed wire enclosure. Armed sentries guard all entrances. Perched in high towers along the fence are armed guards on duty day and night. Accompanied by Rev. Dan J. Rueb of the First Baptist Church of Bismarck, I spent an amazingly interesting afternoon here. It was a grim experience to hear the huge steel gate clang behind me, and to realize that I was in a "concentration camp." The difference between this and its German counterpart is the difference between black and white. The Bismarck camp is a model in cleanliness and sanitation. The Germans are housed on one side and the Japanese on the other, all in great single story barracks with 40 men in single beds to a barrack. Each group has its own kitchen, mess hall, cooks, and cooking. The food is ample and

of excellent quality. I was there just when dinner was being prepared, which was to consist of roast pork, potatoes, onions, lettuce, bread, pie, and coffee. Meals are served cafeteria style. The men do all the necessary work before and after each meal. A social club house with library, indoor games, theatrical performances, furnishes indoor recreation. Outdoor athletics, gardening (all vegetables are grown in the camp), carpentry, clothing and shoe repair, furnish day to day occupation to wile away what would otherwise be lonely, dismal, depressing, demoralizing hours. Protestant religious services are held each Sunday. There are no Roman Catholics in the camp. The Japanese hold Buddhist services. The Germans are all of one vocation — seamen. The Japanese represent a great variety of professions and occupations — doctors, lawyers, chemists, business men, shipping clerks. Some are men of considerable wealth and others of humble poverty. One Japanese was said to have paid Uncle Sam a handsome income tax last year.

The liveliest spot in the camp was the canteen where soft drinks and supplementary food are sold at amazingly reasonable prices. Conversation with any of the prisoners was strictly forbidden. All I could do was to sit at a table in this canteen, sip a bottle of orange pop, and study faces. The younger men still seemed alert, ambitious, vigorous, hopeful. The older men seemed to personify complete dejection and despair. Many of them doubtless realized that for them life had nothing more to offer. None of the Japa-

nese here are American citizens. Most of them would have become citizens had our Japanese Exclusion Laws not prohibited it!

Another night on a crowded train brought me to Missoula where for six years Rev. H. C. Rice has ministered to the First Baptist Church in this important Montana University town.

During the forenoon I was taken to Fort Missoula where 1,200 Italians and 150 Japanese are interned. At the outbreak of war the Italians had been promptly taken into custody, although not before some of them had sabotaged their ships in various American ports.

The Missoula camp is also a model in cleanliness, sanitation, decency and order. Camp discipline is largely self-imposed under the direction of several ship captains confined here with their seamen. Former ship doctors look after health. Former ship cooks, laundrymen, mechanics, do all the camp work. Lights are out at 10 P.M. After that the only illumination is the flood light that diffuses its vivid glare along the long, high, barbed wire fence so that it can be constantly observed by armed guards perched in high towers at the corners. Religious services are not neglected. Masses are held by priests from famous Italian passenger steamships. Protestant services are conducted by visiting clergymen.

In charge of all internment camps is Mr. N. D. Collaer, Supervisor of Alien Detention. Generously he gave me two hours as he interpreted the policy which operates at these camps. It is basically two-fold: (1) to protect the United States against sabotage and subversive activities, and (2) to demonstrate to these internees the principles of American democracy, not by platitudinous words, or disciplinary pressure, or iron regulations, but by decent, humane, just, treatment. From what I saw I believe that these principles are faithfully followed.

FELLOWSHIP WITH JAPANESE EVACUEES

Opposite the Italian section of the camp is the Japanese section where last spring more than 700 Japanese aliens from the Pacific Coast were confined. The Japanese are gradually being released on evidence of unquestioned loyalty, after careful investigation. At the time of my

visit only 150 Japanese were left at Missoula. One of the most interesting travel experiences on this long journey was the forenoon spent with 25 of these Japanese aliens en route to the permanent Japanese relocation center at Tulare, California. Having learned that they were aboard my train, I went forward to their coach directly behind the baggage car. They had been discharged on parole. Proudly they displayed their parole papers certifying their loyalty. "We are all good people," said one of them. In the group were farmers, shopkeepers, fishermen, all of whom had been taken into custody by the F.B.I. Eagerly they were looking forward to rejoining their families from whom they had been separated since last March. One man had four children when he left home. Now he had five. Another had been born in the intervening months.

Their reaction to my friendliness was almost pathetic. It must have seemed incredible to them that an American could be so interested and so friendly when most of the rest of America regarded them only as undesirable "Japs." Gratefully they shared with me their oranges and grapefruit as the train climbed the steep continental divide in Montana, and they gazed with awe at the unfolding scenic panorama. And when I spoke of my own visit to Japan, of Mount Fujiyama, of the charm of Nikko and the beauty of Nara, their joy at thus finding a sympathetic, understanding American seemed boundless. The government must have been thoroughly satisfied with their loyalty for they were traveling without agent or guard. Here surely was evidence of decent and fair treatment.

SOLDIERS WHO SLEEP IN CHURCH

After spending most of a day at the Japanese Assembly Camp in Puyallup (*which I shall describe in a later issue because what I write about it must have the approval of the War Department*), I called on Rev. Arthur Anderson at Tacoma's First Baptist Church, who is carrying on a helpful ministry to the throngs of soldiers from the surrounding army camps who flock into Tacoma on week-end leaves.

(To be continued)



Migratory People and Stationary Churches

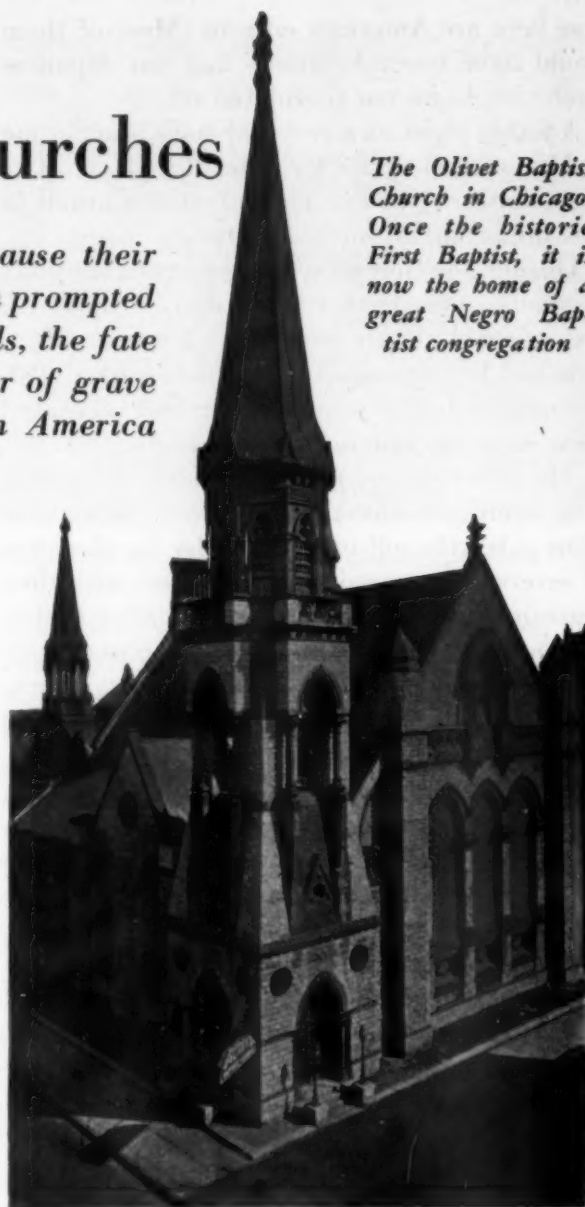
People are migratory, like birds, but because their movements are unpredictable and are often prompted by war conditions and industrial upheavals, the fate of inner city churches comes to be a matter of grave concern for the future of Christianity in America

By EDWIN A. BELL

PEOPLE, like birds, are migratory, but their movements are not as predictable. Substantial city communities may be depleted for one cause or another in an incredibly short time and brand-new communities explode into existence almost over night. Mass production of houses, the FHA and other forms of financing the building of new homes, make houses spring up in open fields on the periphery of our great cities like wild flowers on the prairie. A missionary duty, an evangelistic responsibility, and a Christian obligation for the well being of homes, the moral character and spiritual outlook of young people and children who are the future citizens of our country, and a concern for the continued existence of the denomination, compel us to take cognizance of population movements and the creation of new communities.

The picture on this page illustrates what happens to churches in inner city areas and reveals the need for long range church extension strategy. The Olivet Baptist Church of Chicago, now the home of a great Negro Baptist congregation, was once Chicago's historic First Baptist Church. Merely to name it recalls the names of Dr. George C. Lorimer, Dr. P. S. Hensen and other pulpit giants who were its pastors. The church was crowded out by the influx in staggering numbers of our Negro friends and their complete possession of the surrounding area. The story of the last 20 years of this church, by Dr. Perry J. Stackhouse, reads almost like a melodrama. Of 300 names on the membership roll of 1920, only 38 were on the roll in 1940.

The Olivet Baptist Church in Chicago. Once the historic First Baptist, it is now the home of a great Negro Baptist congregation



Now the church is bounded on two sides by a solid Negro population and on the other two sides by a predominantly Jewish population. Yet during its final 20 years it carried on heroically with a strong program of evangelism and Christian education, and its contributions to missions and benevolence exceeded \$76,000.

Consider also the old Immanuel Baptist Church in Chicago. In 1914 its membership was 2,380 and it contributed \$21,228 to missions and benevolence. The records of other years are comparable. Today the church is non-existent as a functioning institution. The front part of the building has been converted into stores and the

huge auditorium, where Dr. Johnston Myers preached for so many years, stands idle. The large membership has moved elsewhere, largely into Chicago's suburban areas.

Instances of this kind can be multiplied in almost every city of the country. The average life of the inner city church in one location is not over 30 years. Something usually happens to the Protestant community in which city churches are located. And this demands attention.

The wisdom and solid achievements of a Church Extension Program are illustrated by the pictures on this page which show the old and new buildings of the Parkwood Baptist Church in Chicago, a very interesting suburban development. This church was for some years a mission of the Morgan Park Baptist Church and was organized in 1941 with 100 members. The old frame building was replaced by the beautiful new structure. The funds were raised locally and supplemented by Church Extension funds from the Chicago Baptist Association and by the Home Mission Society. During 1941 the church

had a 46% net increase in membership and a 150% increase in Sunday school enrolment. Within half a mile of the church are 400 new homes, and probably nine or ten times that many in the surrounding area. There are no other evangelical churches of any denomination within a mile of the church and none of any particular strength within several miles. Thus Baptists have that fine new field almost entirely to themselves. This is only one of several such Chicago developments.

The Baptist Church in Queens village on Long Island under the aegis of the New York Baptist City Society is another splendid illustration of the wisdom and foresight of a Church Extension Program. From 1923-24 to June 1933 the Baptist Church Extension Society appropriated to this church on account of maintenance \$17,701.92. Since June 1933 it has been entirely self-supporting. From that date the Queens Baptist Church has given \$27,416 to the cooperative program of the Northern Baptist Convention. Last year, for example, it contributed \$1,250,

BELOW: An interesting study in BEFORE AND AFTER. The old frame building of the Parkwood mission has been replaced by the fine edifice of the Parkwood Baptist Church



LEFT: The new Baptist church in Queens Village on Long Island, a splendid example of the wisdom of church extension under the direction of the New York Baptist Society



plus \$483.14 for the World Emergency Fund. Instances such as these can be multiplied.

A recent Baptist survey disclosing the fact that there are 76 new communities, most of them assigned to Baptists by Comity Commissions, in which it is of paramount necessity that Baptist churches be established. The equipment in 72 existing churches gravely needs to be augmented because of the inflow of people to the communities which these churches serve, making a total of 148 projects in which investments sorely need to be made either for new churches or to enlarge the facilities of existing churches in order to provide an adequate ministry in the communities. These are all promising communities in which there is every reason to feel that the churches could, within five or ten years, come to full self-support, and beyond the moral and spiritual strength which it will afford to the people in the communities in question would be contributing units to the support of the program of the denomination, insuring our permanence and the outgoing of our work without the threat of constant reduction of our strength through the scattering of our membership.

This whole situation is greatly aggravated because of the tremendous shifts of population due to defense industries and the construction of factories. The inflow of people is almost unbelievable. One industrial city has had an increase of 400,000 people in the past year. Villages, heretofore unknown, suddenly find themselves to be cities of from 10,000 to 50,000 people.

Because of priorities on building supplies, we cannot build churches now, but we can and must make provision for a spiritual ministry in these communities, and we must prepare now to enter fields after the war that have every indication of becoming the permanent residences of large groups of people. We must accept the allocation of fields by the various Comity Commissions over the country so as to take care of Baptists and provide church homes for those who ought to be Baptists. With all this in mind, our denominational program for 1942-43 calls for the raising of a Church Extension Reserve Fund of \$250,000, to be held in trust. This is in addition to the regular unified missionary budget and the World Emergency Fund. We hope it will increase materially so that at the end of the war

we will have resources with which to begin to meet this pressing problem.

It is hoped that the \$250,000 Reserve Fund can be raised through: (1) excess in the receipts for the unified budget over those of 1941-42; (2) through contributions of war savings stamps, but with the distinct understanding that the sale of such stamps will not be promoted through the churches; and (3) by gifts from interested individuals designated for Church Extension.

The unified budget is held at the level of \$2,600,000, which is slightly less than the amount received for 1941-42. We should be able to go far beyond this in the current year. The year 1944 marks the 25th anniversary of our unified missionary program. As an anniversary goal we ought to return to some of the high levels of missionary giving of the New World Movement. Certainly this year a material increase in missionary receipts is perfectly possible.

Concerning the acceptance of war savings stamps, it is in no sense the purpose of the Council on Finance and Promotion to encourage the promotion of the sale of war stamps or bonds in our churches. We see no reason, however, why we should not accept the contribution of this negotiable tender, much of which will be in the possession of Baptists as the result of the tremendous sales program stimulated by the government through the civil agencies of all kinds. The government's objective for the year 1942-1943 is the sale of \$12,000,000,000 of stamps and bonds. If Northern Baptists buy their per capita share of these bonds in proportion to the total population of the country, they will hold over \$90,000,000 by July of next year. Insofar as our people are disposed to make the contribution of some of these holdings for the purposes of building churches for the ministry of Jesus Christ and the maintenance of peace, the agencies of the denomination are disposed to accept them.

Across the country individual Baptists are deeply interested in the Church Extension problem, and it is hoped that there will be many specific contributions to this fund which is intended to be only the initial investment in a fund that will grow to adequate proportions so as to assure a ministry desperately needed both today and tomorrow an enlargement of our program and a conservation of denominational strength.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1893 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1917 to *The American Baptist Magazine*, and again changed in 1936 to *The Baptist Missionary Magazine*, and was finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPHARD, *Editor*

DEPARTMENTAL EDITORS

EARL FREDERICK ADAMS	
ALICE W. S. BRIMSON	WALTER O. LEWIS
G. CLIFFORD CRESS	A. M. McDONALD
COE HAYNE	DOROTHY A. STEVENS
ROY W. HODGES	JESSE R. WILSON

ANNA CANADA SWAIN
Field Correspondents in Four Continents

Vol. 33

OCTOBER, 1942

No. 8

The Christian World Mission Convocation Yields Priority to the War

WHAT are faith and conviction and Christian purpose at a time when the killing of people and the destruction of property have priority claim on the world's total energy? Once again King Canute tried in vain to hold back the tide, for the Christian World Mission Convocation, scheduled for Cleveland, Ohio, December 6th-10th, yields priority to the war and is cancelled. For more than two years plans had been under way for an interdenominational convocation "to study God's purpose for the human family, man's imperfect fulfillment of that purpose, and Christ's call to united action to achieve it." No Christian assembly was ever projected under conditions more inauspicious. Ever since "Pearl Harbor" the prophecies of failure and disaster have multiplied. Already travel restrictions had compelled a drastic reduction in attendance plans from a mass meeting of 6,000 people to a deliberative body of 1,000 delegates. With bold imagination Secretary Emory Ross of the Foreign Missions Conference unflinchingly carried the burden of preparation; but his faith was too big for men of lesser vision and his conviction of urgency was not shared by others too appalled over today's catastrophe.

Is its magnificent theme, WORLD BROTHERHOOD THROUGH CHRISTIAN FELLOWSHIP, now placed in cold storage for the duration? By no means! Although we shall not now at Cleveland see "the glories of the church universal" nor "penitently study its failures," nevertheless the witness and the problems of the church are more urgent than ever. They emerge from every military camp and defense area, from cabins of migrants, hovels of share-croppers, Japanese concentration camps, Negro minority settlements, from the oppressed yet unconquerable peoples of Asia and Europe, from mission areas around the world temporarily under the heel of an Oriental conqueror or still free and serving, and from the inarticulate millions who need an evangel of salvation. They emerge also out of the terrific changes that have come over our world. Vanished are old imperialisms, white race supremacy, intrigues of international diplomacy, the power of gold. All went with the wind at Hongkong, Singapore and Corregidor. Gone forever is the white race way of life which these symbolized. The Christian way of life must take its place; otherwise the world is irretrievably lost. In this grim hour of the world's agony, to enlarge and fortify the reality of Christian fellowship, the dynamic of Christian brotherhood, and the power of Christian love, was the objective of the Cleveland convocation. Now that it is cancelled that responsibility falls back on each denomination and each individual Christian. On these spiritual realities alone can the new world be built when the fury of the storm has run its course.

Did the United States Government Miss a Glorious Opportunity?

DID the United States Government miss a glorious opportunity on August 29th for making a generous gesture to China? On that date the institution of extraterritoriality, as objectionable as the length of its name, was 100 years old, having been established by England and the United States on August 29, 1842, following the close of England's "Opium War" of 1839. Whatever valid reasons may have existed for it years ago, China has long insisted that the privileges and immunities which extraterritoriality conferred on western nations in the Far

East be ended. Last year vague promises were made by Secretary of State Cordell Hull to consider this after the return of peace. No adequate reason was given for postponement. With China an invaluable war ally after for nearly 11 years having proved her integrity and heroism in alone fighting Japanese aggression, surely the relations between the United States and China today ought to be on the basis of sovereign equality. What immense support would have been given to Chinese morale if on its centennial anniversary this stigma of inequality had been cancelled! World-wide publicity in recent months has expounded President Roosevelt's "four freedoms" to all the earth. At the International Student Assembly in Washington on September 3rd, Mr. Walter Nash, New Zealand's Minister to the United States, declared, "The four freedoms are for all people." *That must include China!* Long ago foreign missionaries voluntarily surrendered the privileges of extraterritoriality. For their own protection they chose Chinese good will rather than unequal foreign treaties. In boldness and imagination and in an awareness of what is Christian in international relations, the missionary has always been many miles ahead of state departments and foreign offices. China will not be fully free until every last vestige of sovereign inequality has been abolished.

Will the Christian Church Be At War On World Communion Sunday?

THIS month the Federal Council of Churches is again sponsoring World Communion Sunday. By formal resolution at Cleveland the Northern Baptist Convention urges "every Baptist congregation to participate on October 4th simultaneously with churches of other denominations." (See announcement in last month's *MISSIONS*, page 436.)

With the whole world now at war, this year's World Communion Sunday has momentous significance not sensed in other years. Whether interpreted as holy sacrament or designated as simple ordinance, the Lord's Supper is the worship service at which the inner spiritual unity of the church, regardless of sectarian affiliation, becomes most vividly and symbolically apparent. Gathered about the Lord's Table are com-

panies of believers, groups of disciples, who either by acceptance of sacramental grace or participation in a holy ordinance, testify to the world their union in an unbroken fellowship, a common service to humanity, a single allegiance to one Lord and Master. Wherever Christians gather on World Communion Sunday, they symbolize the Body of Christ on earth.

Great is the gift of imagination. Visualize the scene on October 4th anywhere across this planet—a rural Baptist church in Maine, a metropolitan church in New York City, a bomb-shattered church in London, a church in Berlin still worshipping within hailing distance of Hitler's chancellery, the Baptist Tabernacle in Tokyo, an upper room in a Greek Orthodox Church in Moscow where Baptists gather on Sunday evenings, hosts of mission churches in conquered Burma and devastated China, the Capiz church in the Philippines where Convention President J. C. Robbins worshipped as a missionary for six years. Then in imagination picture similar scenes in churches of other denominations in the same and in other lands, all gathering about the Lord's Table. Can the Body of Christ really be at war with itself across some political boundary line or some racial barrier? On World Communion Sunday is the Christian church as such at war?

Pacifism is not involved. Nor can anything said here be construed as impugning the patriotism of individual church members, or discrediting their loyalty as citizens, or sabotaging their obligations to their respective nations that are today at war. The one question that Christians need to face and answer, is this: When they gather around the Lord's Table on World Communion Sunday, are they simultaneously demonstrating that the church is not at war?

Shall South America's Open Doors Be Entered Only By Southern Baptists?

RECOGNIZING the expanding importance of South America in its relationships with the United States, the Southern Baptist Foreign Mission Board has sent Dr. Everet Gill, Jr., its new departmental secretary for Latin America, on a six-months tour to "make a careful and systematic survey of all phases of the Board's

work in South America." He will visit Brazil, Uruguay, Argentina, Chile and Colombia where Southern Baptist missionaries are already at work, also Bolivia and Peru where Canadian and Irish Baptists support missions, and his tour will conclude with Ecuador, Venezuela, and the three Guianas, thus making a circuit of the entire continent. Within a few months, as announced in *The Commission*, the Board hopes to open work in Peru and Ecuador. Thus two new fields are to be added to those in which Southern Baptists now support missions in South America. Here surely is evidence of far-sighted Southern Baptist plans for expansion in a part of the world that becomes of ever-increasing concern to the United States. Moreover, the Board thus capitalizes the growing public interest of North Americans in the welfare and progress of South Americans. Furthermore, here is evidence also of a realization that there can be no true and enduring "Good Neighbor Policy" without Christian good neighborliness as its basic principle. "As far as we know," said Dr. Gill in a farewell message just before his departure, "there is no evangelical witness for Christ in Venezuela, Ecuador, or the three Guianas. Let us pray for open doors in those areas."

Why should Southern Baptists have a monopoly in praying for open doors in South America? Should not Northern Baptists also pray for South America, also become concerned for its evangelization, also begin to include South America in their own world service and make plans for bringing a dynamic, evangelical Christianity to the people of South America precisely at a time in their history and emergence in world relationships when they need it most?

Editorial ♦ Comment

♦ What is probably the largest order ever placed for copies of the New Testament is the purchase of 1,250,000 copies by the U. S. War Department. Every man in the Army who so desires will receive a copy. "Throughout the centuries men of many faiths and of diverse origins have found in the Sacred Book words of wisdom, counsel, and inspiration," reads the foreword by President Roosevelt which appears in every copy. "It is a fountain of strength and now, as always, an aid in attaining the highest aspirations of the human soul." The War Department is not lack-

ing in courage in placing so revolutionary a book as the New Testament in the hands of American soldiers. On the other hand, if this war is being fought to establish a New Order on earth, the antithesis of that proclaimed in Hitler's *Mein Kampf* with which every nazi soldier is familiar, or the opposite of the New Order which the Japanese soldier, sustained by the sacred literature of Shintoism, is establishing in Asia, then it is of high importance that every American soldier shall realize that only a New Order based on the principles of the New Testament can endure.

THE GREAT DELUSION

Number 94

BEHIND THE MASK

WITH the permission of *The Christian Advocate* for which Mr. Vaughn Shoemaker drew it, MISSIONS reproduces his liquor advertising cartoon.

...Yet millions are fooled!



A recent liquor advertisement in *The New York Times* asked, "In these bewildering times, where can a man turn to replenish the wells of his courage or repair the walls of his faith, except with a glass of —?" The cartoon speaks for itself. Editorial comment would be superfluous.



THE LIBRARY

Reviews of Current Books and
Announcement by Publishers



I was in Hell with Niemoeller, by LEO STEIN, is a gruesome narrative of life in German prisons and concentration camps. The author is a former German professor of law. Because he is a Jew, he eventually found himself in the clutch of nazi anti-semitism and lived through horrible deprivations and tortures until he was finally released and was able to come to the United States. In this book he has told the story of his experiences. As a fellow prison and concentration camp inmate with Pastor Niemoeller, he had many opportunities for extended conversations with the famous German preacher who throughout the world has come to be regarded as the symbol of Christianity which the philosophy of nazism seeks to destroy. And the reason for the irreconcilable conflict between the two is tersely stated in Niemoeller's reply to Chancellor Hitler, as the author records it:

Christian doctrine is not dependent on time or occasion. It is the Word of God. The Christian believes that political doctrine should be founded on Christianity and not Christianity on political ideology.

The author as a Jew pays a glorious tribute to the spiritual resources of the Christian faith as he observed them in the behaviour, attitude, and courage of his famous fellow prisoner. Several horrifying pages in this book should be read only by people who are blessed with strong nerves. The suicide by hanging of the author's cell mate and the beheading by the executioner's ax of a prisoner in the Ploetzensee prison are described with grisly detail. "You are a

lucky couple to be able to leave Germany," said the customs and passport guard as the author and his wife crossed the German frontier on their way to freedom in America. Every reader of the book will agree with him. (Revell; 253 pages; \$2.50.)



What Man Can Make of Man, by WILLIAM ERNEST HOCKING, is a remarkable little book of only 62 pages in which America's outstanding philosopher starts with the thesis that "modern man is tired of himself." He has discovered that this modern age with its amazing scientific achievement has ignored God and as a result man himself has become meaningless. Thus science has concluded that, The universe is not going anywhere. It is just going! And if the whole show has no purpose, then the human part of it is again just a transitory fact with all its achievements and so-called civilizations. While it is going on it may glow with subjective light and warmth; but the truth lies with the

final sum, and the final sum is a zero of meaning.

Suddenly also science has made the disturbing discovery that if this is true, then its own work, its noble cumulative totality, its reverence for fact and truth, *all must inevitably also be part of the final sum which is a zero of meaning.* In a brilliant concluding chapter the philosopher calls for a return to "the truth that the world, like the human self, has its unity in a living purpose. *It is the truth of the existence of God*, who has not left Himself without a witness in any age or people, nor in modernity itself." Here is profound truth expounded tersely and convincingly in amazingly few pages. "Prof. Hocking analyzes man's deepest dilemmas," says the publisher's introduction, "and suggests the healing fact that would make possible the next upward step in human progress." That summarizes it admirably. The book was published originally in shorter form in *Fortune Magazine*. (Harper and Brothers; 62 pages; \$1.00.)



Release, by STARR DAILY is the life story of a converted criminal. At the age of 12 Starr Daily took his first drink of alcohol. In his early teens he had become a major criminal, moving from crime to crime and jail to jail. After spending weeks of torture, chained in a prison dungeon, he had a profound religious experience which revealed to him the supreme law of love. He grew spiritually until he and a life prisoner became missionaries of Christ to the other prisoners. His enemies became friends, and his dissipated body was made whole.

Christian Europe Today

By ADOLPH KELLER

"For information and inspiration, for warning and encouragement and the stimulation of thought, this is the one best book on the current religious situation in Europe." — *The Christian Century* \$3.00

HARPER & BROTHERS

He was released from prison five years in advance of his term, and is now a respectable member of society. This interesting book testifies to the redeeming power of God in human lives. (Harper and Brothers; 234 pages; \$2.00.)

• • •

The Christ of the Ages, by FRANK G. BEARDSLEY, looks back into history to see how the Hebrew, Greek, and Roman world prepared for Christianity; shows the struggles and advances Christianity made against pagan religions and looks down the future declaring what a power Christianity can yet be in our individual, home, social, and political lives, and how Christ can and does meet the deep needs of every age. (American Tract; 336 pages; \$1.50.)

• • •

Faith and Nurture, by H. SHELTON SMITH, is an attempt to build a theory of religious education on the basis of realistic theology. The author is Professor of Christian Ethics and Religious Education and Director of Graduate Studies in Religion in the Divinity School of Duke University. He feels that the modern movement in religious education is weak, and must attempt a reconstruction which recognizes that religious liberalism has lost much of its vitality in training children for the good life. His book is not only an indictment of a religious education that is built around modern religious liberalism, but is also a criticism of extreme methods in teaching religion and a criticism of certain types of progressive education. The author concedes that modernism has done much to improve religious education, but feels that in the future the teacher must pay at least as much attention to the material taught as to the method of teaching. He would like to have the basic material taught in terms of the interpretation of

IT CAN HAPPEN BETWEEN SUNDAYS

by EUGENE DINSMORE DOLLOFF

☆

SOME pastors have given up the week-night church service, yet not one of us has given up thinking about those all-too-many nights when the church building is dark and unused. Dr. Dolloff refused to surrender to the suggestion that the week-night meeting must go. Instead, he planned and worked to make his Thursday night service "grow" and "glow". In telling how he and his people do this, he reveals how any pastor and church can save this meeting. In fact, here is a new book that just "glows" with worth-while ideas!

"As one who has kept the mid-week service going through the years, I find valuable helps and programs in this book."

—WILLIAM A. ELLIOTT, Pastor
First Baptist Church
Ottawa, Kansas

"The author's whole treatment is of real value. His work supplies the need for books of this character."

—HILLYER H. STRATON, Pastor
First Baptist Church
Detroit, Mich.

"Workable plans that may be used to bring new life to the week-night church service."

—R. B. DEER, Executive Sec.
Pennsylvania Baptist Convention



Cloth

\$1.00

The Judson Press

Order by Mail from the Nearest Supply House
1701-1703 Chestnut Street, Philadelphia
72 E. Randolph Street, Chicago
352 S. Spring Street, Los Angeles
Stores also in Kansas City and Seattle
Please Add Sales Tax in States Where in Force

life, God, and man, that the Realistic School of Theology is giving out today. There have been extremes in religious education as there have been in all techniques of education. But is the particular brand of theology currently in favor always to blame for what is taught in the Church schools? Anyone interested in education will profit by reading this book; but it should be read critically. (Charles Scribner's Sons; 208 pages; \$2.00.)

• • •

Japan in the World Crisis, by C. J. STRANKS, formerly a missionary to Japan, sees in the rapid westernization of Japan since 1870 the truth of the words, "That which a man soweth that shall he also reap." He states that "we have sown in the hearts of non-Christian nations a desire for our Western civilization, with its worship of wealth, power and glory: we are now reaping the distresses which come from an undisguised struggle for those things." It is heartening to discover that this British Christian pleads for a more Christian statesmanship with regard to Japan. He contends that "the democracy which will survive must think of other people's standards of living as well as its own. It must recognize that its springs are in the teaching of Christ alone, and both propagate and live by that teaching." The volume offers much food for thought. (Sheldon Press; 70 pages; 40 cents.)

• • •

That They May Have Life, by STEPHEN B. L. PENROSE, JR., tells the story of the growth and development of the American University of Beirut, Syria, from its early days in 1866 to 1941. Approximately 5,000 graduates, scattered throughout Asia Minor, have gone out from this institution, to make their contribution to their fellow men as teachers, doctors, statesmen, edi-

(Continued on page 518)

Three Kinds of Youth Face the World

One of America's outstanding youth leaders makes an appraisal of youth and finds three basic attitudes—fatalism, enthusiasm, and realism—as the Baptist Youth Fellowship Program gets under way

By R. H. EDWIN ESPY



R. H. Edwin Espy

IN China and in Germany, in Egypt and in America, in Russia and in Japan, in every land that God has made, the younger generation is confronted with new, stupendous facts.

The paramount fact is the reign of uncertainty, confusion, dislocation, unpredictability in world events, and hence in personal lives. This is an inescapable reality. It affects in greater or lesser degree every young person on the earth. Young people are mystified at the lack of a pattern for tomorrow's world.

But if youth are one in their uncertainty over the future, they are varied in the ways they face it. It has been my privilege to spend six years before the war in close personal contact with young people from all over the world, and to continue in direct or indirect touch with many of them since the war began.

Taking the world at large, there seem to be three main attitudes with which young people are looking ahead. The first we may call the fatalistic. Young people are at the age of the first baffling consciousness of the grim battle of life. They lack the perspective of experience, the power of comparison and of planning.

Many a time in Europe I have asked young people about their plans for the future. With disheartening frequency the answer has come in a tone like this: "Future? We have no future. Can you show us a form of society, a sense of direction and purpose, a set of principles, that will still obtain in tomorrow's world? No, our fate is in the hands of forces far greater than ourselves—cataclysmic, impersonal, demonic forces. Much will depend on the clash of arms, but deep beneath the din of battle are inscrut-

able factors—a war behind the war—on which tomorrow depends. The best we can hope to do is to find a niche in the new order, as the gigantic social puzzle begins to take coherent shape again. Now is no time to talk about plans."

This mood is reaching America. How many are the young Americans who in their heart of hearts have succumbed to fatalism! They are the victims of a disease. It strikes at the core of their individuality. They have no notion where they are going, or why. What about plans for marriage? careers? business? Will these still exist, or in the vast dislocations that will result from our world upheaval is it more realistic to discard the patterns so long accepted?

In other lands, many of these ways of life have already been superseded, or so radically changed that they are only a mockery of their former selves. Look at the institution of marriage in Germany. Look at the principles of business in Russia. Look at the concept of individual careers in Japan. Look at the distortion of community life in prostrate France. Are the ways we have known and taken for granted in America necessarily right? Is there something that makes them sacrosanct? If they have not had the stability to survive intact in other parts of the world, in the face of forces that evidently are more vital, are they what we want to rely on for the rugged new world of tomorrow?

Does any of this sound familiar? Do we have these youth in America? Even among our "Christians" did we ever hear these sentiments? What ironic tragedy! In a land of vaunted democracy, of the supremacy of the individual,

how many are the individuals who have lost their personal grip! A light has gone out inside. Regardless of who wins the war, these young people are already defeated by themselves.

On the other side of the scale, we find the second group of youth. These are the shallow enthusiasts. They do not claim to foresee the future, any more than do the fatalists. Nor are they necessarily unaware of the roughness of the road they are now traveling. They know the world is sick. But they think they have the cure. They have the answers. For them, the color of the world is not a dull gray, but is sharp in blacks and whites. All one needs to do is to align himself with the whites, give all he has to their side, and everything will turn out all right. Many of the super-patriots are of this type. These young people have found a cause, whether good or bad, and place all their reliance on its success.

Hitler knew this well. He often declares, "Wer die Jugend hat, hat die Zukunft." He who has the youth, has the future. Most of the youth of Germany constitute a striking example of this category of young people. To lose one's life for the cause is but a sign of the power and validity of the cause itself. The Fuehrer has given them an idea and a task that invest life with a meaning. Never did they have this before. If they stick by Hitler, all will be well.

The presuppositions and conclusions of this line of reasoning betray a lack of perspective. Not only in Germany but also in lands around the world, youth are being fired, moulded, used. The susceptibility, honesty, enthusiasm of youth is being prostituted to inadequate objectives, rather than false, because many of the ends being sought are good so far as they go.

Consider our own country. Thousands of youth are giving their lives because they believe in victory. They see it as the way to security, peace and freedom. But is even this enough? Will the very ends they seek be achieved by victory alone? Let us be perfectly clear. Victory is imperative. But unless it issues in the fruits of a genuine peace, the youth who are now the enthusiasts will become the bitterest of the cynics. The depth of their disillusionment will be more devastating for the world than the passive fatalism of those we have already described. It is not

that we should discourage their enthusiasm. We should set it in a larger perspective, harness it to a deeper purpose.

Nor are all the youthful enthusiasts on the side of war. For a small but strong minority, particularly in the United States and Great Britain, the center of enthusiasm is in just the opposite direction from war. They hold that only through conscientious objection is it possible to bear a permanent and efficacious witness to the love of God and the brotherhood of man. Once again, many of these are enthusiasts for particular schemes and systems as the one and only hope. The prosecution of these objectives is characterized by selfless devotion, singleness of purpose, readiness to suffer. But of these, as well, we must ask: What is your ultimate perspective? Is it deeply grounded so that it can never give way to despair? Is enthusiasm enough?

This brings us to the third classification of present-day youth. Let us call them the realists. Much can be read into that word, but its connotation here will be clear. The realist is the man who looks all the facts in the face—good, bad and neutral. Jesus was the supreme realist of history. He did not close his eyes to evil, but he did not close his heart to God. Looking at all the facts, he was able to soberly proclaim: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." This is not escape. It is the truest and the most realistic fact. It takes account of evil, but draws on the only Power through which evil can be overcome.

Only a small proportion of present-day youth have a solid grip on this supreme fact of life. Few have it in clear theological concepts. Most of them do not have it even in Christian terminology. Many who do have the terminology are far from having the idea. But a surprising number of young people around the world are basically realists in that they have no illusions about the depth of the bad in the world or the ultimate power of the good to conquer it.

These young people are realists in their comprehension that the vast and staggering changes which are taking place in the world are full of historic meaning for the future. Like the fatalists and the enthusiasts, they believe that much of the past is dead. But they see the past, the present and the future in perspective. They are

aware that some of the past was due for death, but that it still has much to teach. They see the present as a colossal phase, like the cracking and crumbling in a stage of the emergence of the earth. They see the future as being moulded by past and present, and they understand that because this inter-dependence of past, present and future exists, their personal participation today will have its part in the shaping of tomorrow. Some of them are happy and some are unhappy about it. Some regard the current upheaval as the only way to jar men loose and enable them to make a fresh start for the future.

There are realists in every land. In Germany, the members of the Confessional Church are among the realists. In the conquered territories, the youth who resist are one group of realists. In the Anglo-Saxon countries, the realists know that it makes a difference who wins the war. They sense the emergence of gigantic forces which, though they may have served a purpose in forcing the democratic world to re-examine itself, will subjugate the souls of men if they are allowed to do so. They go farther. They know that the war is not enough. For them nothing is enough which does not take the fullest account that is humanly possible of all the enormous factors involved for the future. Above all, the realistic young people know that they have a role in the shaping of that future, and a responsibility to work indefatigably by the light of their highest wisdom. These youth, unlike the fatalists, have a sense of direction, purpose and usefulness. Beyond the enthusiasts, they have a perspective on their task that will enable them to cope with the deep-lying facts which the enthusiast has failed to consider.

To be a fatalist is far from Christian, although many who call themselves Christians are really fatalists. To be a narrow enthusiast may be Christian in purpose, but scarcely in ultimate effectiveness. To be a realist is potentially Christian. But all depends on the motivation. Most leaders of the Axis are realists of a sort!

The youth are all too few, particularly in our own country, for whom the fact of their being avowed Christians makes a conscious *difference* in the attitudes they adopt toward the present world crisis. I shall never forget a conversation with some young people in Switzerland shortly

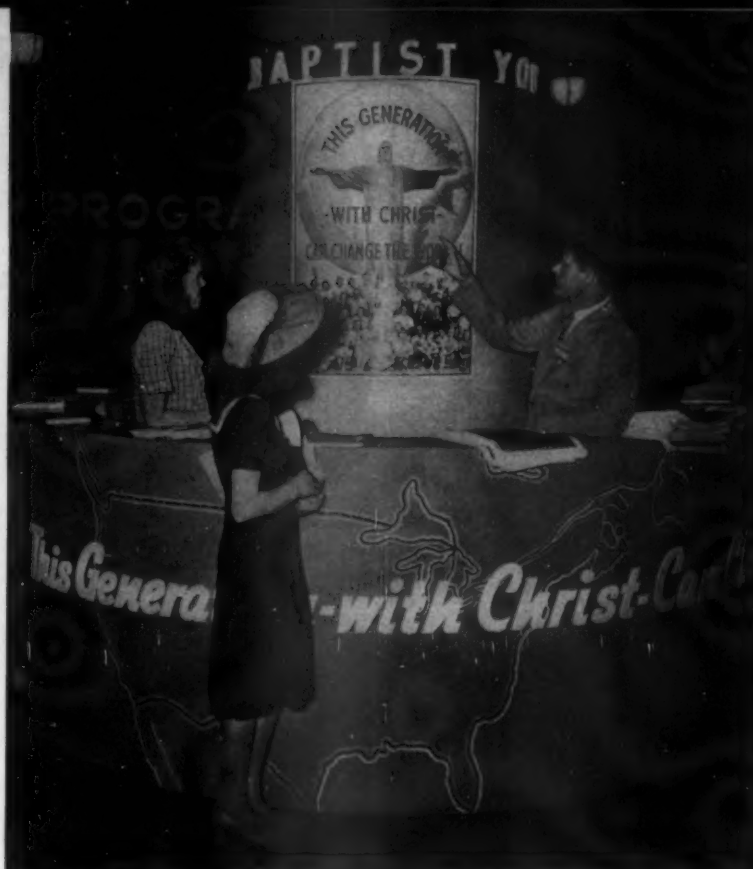
after the outbreak of the war, in October, 1939. I had asked practically every member of the group about his plans for the future. Without exception, they had replied along the lines of the fatalists we have described. Finally, however, a girl spoke up. "I am shocked," she said, "at what these folks are saying. Aren't we supposed to be Christians? To be sure, we can not foresee the future. But we *have* a future. We have a future in whatever measure we have a past. We are rooted and grounded in the greatest fact of the universe, the fact of God. All the marching armies and changes of empires, all social revolution and upheavals have had no power to uproot this fact. Regardless of what happens we who know the reality of Christ have received from the past the one foundation today; we can look from it with confidence to tomorrow."

Here was realism! No person is fully a realist who leaves out God. No desire to minimize the crisis of our age, but the ability to set it in the true perspective of the fact of God as revealed in Christ. A sense of heritage and of destiny. Here was a person who stood with Paul: "Other foundation can no man lay than that which is laid, which is Jesus Christ."

When the world has reached this understanding, and has the will to act accordingly, the present dissonance of past, present and future will be transformed to a transcendent symphony of divine intent. The fatalists will disappear. The only enthusiasts will be the ones on fire with God. The world will be filled with realists who are also Christians.

One of the greatest tragedies of our present day is that most of the youth we have classed as realists are not realistic enough. They go a long way toward truth, but most of their criteria are essentially human and sociological. They need the ultimate realism, with its power and final truth, which comes from a knowledge of God in Christ. There is nothing more important in all the world than to bring mankind to the full acceptance of the Son of God as Saviour of men and of nations. There is no other hope for the world. May this generation of Baptist youth, with their new start under the Baptist Youth Fellowship, have the wisdom and the consecration to take their place in the plan of God for world redemption!

THIS GENERATION
WITH CHRIST
CAN CHANGE THE WORLD



WE CAN DO ALL THINGS
THROUGH CHRIST
WHO STRENGTHENS US

Youth's Day in the Field of Action

A Plan of United Youth Action for Christ

By ELSIE P. KAPPEN

ALL over the world it is youth's day in the field of action. In the tomorrow lies a greater day for youth in the changing and rebuilding of the world. For meeting the overwhelming problems of today and for responding to the challenges of tomorrow, youth wants a sure faith, a sense of direction and purpose, a constructive cause for which to live.

Baptist youth, sensitive to the developments taking place within the world and within the denomination, are vitally concerned about the opportunities offered to follow where the young Christ leads the way. Out of all this, a new youth movement of all Baptist young people begins to emerge. It has taken organizational form in the national Baptist Youth Fellowship. Youth drew the blueprints and pointed out the general reaches of the program.

That a rallying call was sounding for Baptist young people was symbolized at the Northern Baptist Convention, in the youth center pictured above. Here youth met youth, asked questions, talked over the proposed program, faced the high goal of a forward move. On the Convention program young people set forth their purposes and declared their faith in what Christian young people together with Christ could do for a world now.

All of this has sounded the high note. The real movement lies in the answer in action in all the local churches. That answer will take the form of a definitely outlined five-fold program—*A Plan of United Youth Action for Christ*. For most of them it will be voiced on October 4 when the young people launch for themselves the program in which all Baptist youth unite.

On the three pages which follow, this plan of action comes to life in pictured goals.

To make the goals concrete and to give tools to use, an *Adventure Packet* has been prepared. In it are large posters, pamphlets for personal and group use and an "Adventure Guide" giving help on undertaking the goals. Note the *Adventure Packet*, revealing in its contents the detailed projects through which these may be achieved. Every church will want at least one. The price is \$1.00. Order from the Baptist Youth Fellowship office, 1701 Chestnut Street, Philadelphia, Pa.

As the Baptist Youth Fellowship takes its first steps in the movement forward, it is under the beckoning challenge—THIS GENERATION WITH CHRIST CAN CHANGE THE WORLD. With another youth, who in a tumultuous day followed his plan of action unafraid, Baptist young people can say, WE CAN DO ALL THINGS THROUGH CHRIST WHO STRENGTHENS US.



HELP OTHERS TO BECOME CHRISTIANS

By reaching young people through personal contact and vital conversation



THIS GENERATION WITH

THE BAPTIST YOUTH FELLOWSHIP

SERVE THROUGH MISSIONARY WORLD OUTREACH

*By understanding and promoting Baptist mission work at
home and abroad*



GROW IN PERSONAL CHRISTIAN LIVING

By individual and group worship and Bible study



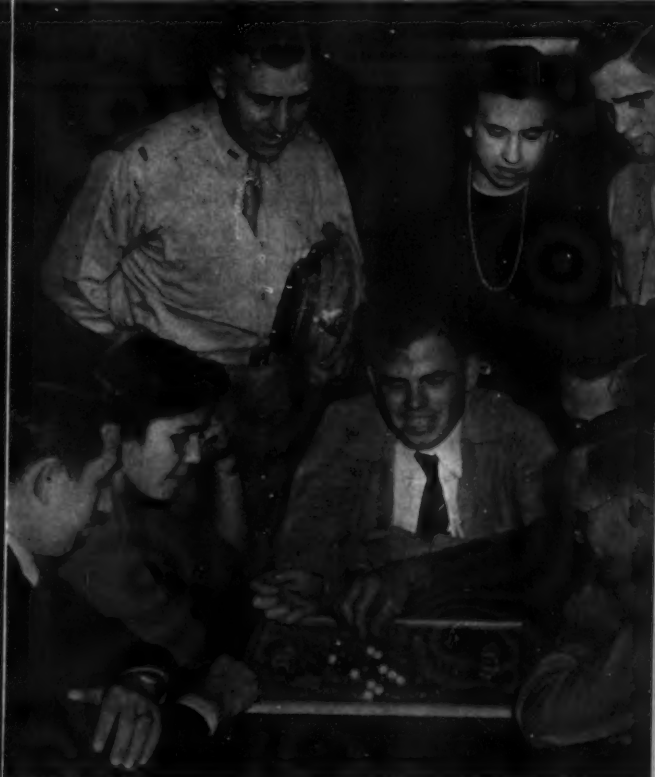
DEVELOP LEADERSHIP

*Through special study courses and enlisting young
people in higher education*



PRACTICE CHRISTIAN CITIZENSHIP

Through fellowship to young people in service and industry



THAT CHRIST CAN CHANGE THE WORLD



I

Grow IN PERSONAL CHRISTIAN LIVING

1. Sponsor definite plans for personal and family devotions and group worship.
2. Promote definite plans for individual and group Bible reading and study.
3. Develop and use a Covenant and Code for Christian Living.

V

Develop LEADERSHIP

1. Train leaders for the youth program (*this year one course in the study of manual and Adventure Packet for the Baptist youth program*).
2. Train youth for church and community leadership through study courses and plans for "youth week."
3. Sponsor a definite program to enlist the interest of more Baptist young people in higher education.

II

Help OTHERS TO BECOME CHRISTIANS

1. Enlist young people in the church youth program.
 - (a) Make each two young people responsible for enlisting one new person.
 - (b) Reach young people by systematic personal contact and friendly visitation.
2. Lead young people to accept Christ as Lord and Saviour through effective, continuous witnessing.
3. Encourage expanding decisions, and the assuming of responsibilities of loyal church membership.

III

Serve THROUGH MISSIONARY WORLD OUT-REACH

1. Understand and promote Baptist missionary outreach.
 - (a) Observe denominational month (*presentations of Baptist mission work using selected books and materials*).
2. Lay foundations for enduring peace.
 - (a) Organize a reading and study program using selected books and materials.
 - (b) Attempt an "Adventure in Friendship."
3. Enlist in Christian giving (*enroll "givers of record", contribute to "love gift", and promote proportionate giving*).

IV

Practice CHRISTIAN CITIZENSHIP

1. Recognize new voters and undergird spiritually the responsibilities of citizenship.
2. Participate in a definite project of unselfish community service.
3. Provide vital fellowship and helpfulness to young men and young women in service and in industry.

N.E.W.S

from the
WORLD OF MISSIONS

A MONTHLY DIGEST

from Letters and Reports of

FIELD CORRESPONDENTS



The spacious lawn in front of the Chung Mei Home. All available space has been used for a vegetable garden

Beauty and Utility in a Vegetable Garden

The story of "Victory Gardens" in the Chung Mei Home for Chinese Boys where beauty and utility combine happily and produce gratifying results

LONG before the call went out for the citizens of the United States to plant Victory Gardens, the boys of the Chung Mei Home in El Cerrito had been busy. They have put such a zest to their home gardening that it rates a visit from every amateur gardener in the city.

First the visitor will see the community garden, row upon row of produce, potatoes, corn, beans, carrots, lettuce, beets. Spinach already is being served to the 75 Chung Mei boys who have worked on this part of the project. All available space has been utilized. Tomato plants form an attractive border where once only blossoms grew. Potatoplantssurroundshrubs where the water problem is solved with just one serving for both beauty and utility. It is a perfect demonstration of the possibilities to which Victory Gardening can be carried.

By CHARLES R. SHEPHERD

When I suggested to the boys who have given so much time to this community garden that I would be glad to furnish each boy with a plot of ground, furnish the seed and then would purchase the produce when it was ready to harvest at regular market value, they responded enthusiastically. A visit to this Chinese home for boys will reveal how many boys took up the offer. Individual gardens are everywhere, carefully tended, luxuriantly growing. One smart young man confined his efforts to potatoes and for weeks his plot stood out among the others in the full flush of bright green plants.

Community gardens and individual gardens have been all very well but now some 64 of the boys from the home and another 15 boys who formerly lived here

are ready for further adventure. They have organized the "Chung Mei Victory Corps" and plans have been completed to go to Brentwood for a three months round of fruit picking. The call is anxiously awaited by the boys who will go whenever the first fruits are ready for picking. They are prepared even to uniforms for their work and very soon the public will have an opportunity to inspect this Victory Corps in all its splendor. A victory hat, similar to the shipyard steel hat, is their pride and joy . . . blue work shirts and brand new jeans complete their uniform. It is going to be a grand three months and although they will maintain their reputation of being hard workers, they will also have a real vacation.

It is not a new thing for the Chung Mei boys to earn money in this fashion during the summer months but this year they have an added incentive. A building fund will receive 20 per cent of their earnings and as each boy knows the dire need of more room to house the waiting list of boys, they will work even harder. Of course



The new Chung Mei Home Crest which every boy wears on his hat

the organization is self-sustaining and much of the funds left after maintenance and the building fund, is pledged for Defense Bonds and Stamps.

The accompanying reproduction shows the crest adopted by the Chung Mei Home. The Chinese character on the crest is "SHING"

which means "VICTORY." The crest appears on the new hats and will be used in numerous other ways. It typifies also the new song "To the Harvest Fields Away," which ends "Even though the work is tough—Chung Mei Boys will do their stuff—Going! Going! We are on our way!"

The Road of Dizzy Grades and Sickening Turns

A brief visit to Dr. Gordon S. Seagrave's Mobile Hospital Unit in the hills of Burma

By WILLIAM D. HACKETT

RECENTLY Mrs. Hackett and I made a trip to see Dr. Gordon S. Seagrave and his Mobile Hospital Unit which happened to be stationed temporarily in a town 50 miles from Taunggyi. It involved an automobile trip over one of the world's most amazing roads. You would have to drive over it yourself to appreciate it. I have been over a lot of mountain roads, and I can tell you this is a world-beater. We are in the foothills of the Himalayas, but what we call foothills out here would be mountains in most parts of North America, with some of the hills along this road reaching 7,000 feet. Except for about two valley bottoms, the road is largely perpendicular.

The road was never intended for heavy traffic. It is comfortably wide for one car, but very uncomfortably narrow for two. Going straight up the side of these hills is out of the question, so the road zigzags back and forth up the mountain, clinging to the cliff, with a straight cliff overhanging the road above and a straight drop of 2,000 feet on the other side. You get the same sort of sensation as one gets looking down from the Empire State Building, which is 1,250 feet; except that on the Empire State Building there is a

guard rail!! There were 47 sharp hairpin turns, and more S turns than there are miles of road, and lots of fine banked turns such as you see in news reels of bobsled runs, only these are much sharper. There are 20 of these banked turns, with no guard rail on the outside. You should be beginning to feel a little carsick from the description. I often wondered what I would do if I should meet a car on one of those bends. There were actually times when I did not only wonder, but had to face the fact. It was a real workout to drive that road, and nervous exhaustion descends on the driver at the end of such a trip.

At the headquarters of the Mobile Hospital Unit we stayed in one of the bamboo houses built for the drivers of the ambulances, a few of whom were out on the road at the time. These shacks are very nice, and made completely of bamboo. Of course, bamboo in this country is quite different from the stuff that is used for fishing poles in the United States. It is often 10 inches in diameter and hollow, so that it can be flattened out into strips 30 inches wide. This flattened part is used for floors. The

big round bamboo is used for poles, or is split into very thin narrow strips and woven into mats for floor covering and for walls. The roof is thatch. The bed I slept in was made of bamboo and the springs were the same split bamboo that was used for flooring. There was no Simmons label, but I slept passably well.

We ate the evening meal with the nurses. The menu was rice and curry which we had to eat with our fingers. After a talk with the Doctor, we attended a meeting of the staff where we sang hymns and read Scripture passages. And so to bed, to try to sleep on the hard bamboo bed. After sleeping on coil springs and cotton mattresses, it seemed as hard as concrete. In the morning, after a breakfast of coffee and toast, we drove back here.

Inspiring Shore Trips En Route to Congo

On our return to Belgian Congo we sailed down the West Coast of Africa and at various ports we made interesting trips ashore. In Liberia we spent almost a week, part of the time with friends at their mission station (Lutheran), 30 miles from Monrovia, then several days at the million-acre Firestone Rubber Plantation, where we were entertained by the doctor in charge of the health of 150 white employes and many thousands of native workmen.

In the British colonies, where mission work is much older and so farther advanced than in Congo, we were delighted to see the progress the native peoples have made. Educated leaders, many college-trained, were assuming positions of responsibility in education, business, government, and in religious work. In Lagos, Nigeria, there are two daily newspapers published entirely by Africans, not a single white man on the staff, and an African bank which pays better

interest than the one directed by a white man!

While we visited many missions, we saw very few missionaries! Almost the entire religious and educational work is in the hands of capable, well trained Africans, supported by their own people, many of whom seem to be much better off economically than here in Congo. Not only have these people had the advantage of Christian education for generations and,

in many cases, of advanced training abroad, but for many years the British government has all educational work attaining required standards, whereas here in Congo only Catholic schools are subsidized by the government.

Altogether it was a most heartening experience and one from which we can look forward to a day when our Congo Christians too will assume positions of greater responsibility.—H. M. Freas, M.D.

Ten Thousand Patients And Five Hundred Operations

Operative obstetrics, major and minor surgery, general hospitalization and medical treatment from tuberculosis and leprosy to ordinary baby itch—all fall within the routine of medical missionary service in Belgian Congo

I HAVE just returned from Kikongo where I did 47 surgical operations in exactly 11 mornings of surgery. Patients had come from everywhere on the field, from as far away as the Bayaka country. My assistant was Biya, the former "aide-de-camp" of the late Dr. Judson C. King. (NOTE.—Dr. King died March 27, 1936. See MISSIONS, June, 1936, page 373—ED.) Biya is a steady assistant. He runs the surgery, prepares the supplies, and assists in the operations.

The past year in medical work at Vanga has been very successful. We treated 1,530 patients in the hospital and 8,246 in the dispensary; 9,776 in all. This number is lower than that of the previous year but general conditions and restrictions of drugs have had its effects. However, we have all had our time well filled and then some. The hospitalization days were 22,388, and in the dispensary we had 38,107 consultations, or about 108 dispensary consultations each day. There were 41 cases in hospitalization each day. Surgery had

By A. C. OSTERHOLM, M.D.

its usual place with 535 operations, 254 major operations and 281 minor performed. Dr. Dorothea Witt did 188. The rest were done by myself, or under my supervision. The obstetrical department has functioned well, too, with 472 pregnancies observed and 299 deliveries, 12 of them operative cases, including one Caesarean operation. The native hospital personnel consists of 13 men and five women.

The prenatal clinic is a popular thing among the future mothers, the attendance being as high as 45 at times. A few months ago I came to Kikwit and was hailed by several women who held up their little black pickaninnies in delight. They were "clinic" babies! The baby clinic is held every Saturday morning alternating between Vanga and Konzi. The average attendance is about 150. The babies are weighed, given prophylactic quinine, and any medicine that they might need including the ever present sulphur ointment for

itch. It goes like hotcakes, for most of the children have the itch.

In addition to the station medical work, I have an area with about 8,500 population for which I am responsible to the State. Annual trips doing the medical census keeps one in contact with the general condition of the area. Every village is visited, the general hygienic condition is noted, and any special case such as sleeping sickness, leprosy, yaws, tuberculosis, etc., is noted. Births, deaths and pregnancies are registered. The sleeping sickness is almost nil, only one case in the whole 8,500 might be found every other year or so. Leprosy is not prevalent. Only 26 cases are under treatment. A good sign is that the population is on the increase. I believe the medical work and the mission work in general has had a lot to do with the general well-being of the natives. Miss Mary Bonar was here last year and she remarked that she had never seen so many children. In the Songo village alone there are over 400 children. In the whole Vanga area there are over 4,000, without counting the outlying villages.

These are just a few bright lights of the medical activities. Each day may seem like so much routine, but each day sees a definite piece of work accomplished in the amelioration of sickness and pain.

The spiritual side is not neglected. We have evangelistic services at the hospital and the dispensary every morning before the work begins. The ambulatory cases gather outside the hospital veranda and hear the gospel. In this way thousands hear the gospel every year. The seed is being sown and watered, the Lord gives the increase. As I look back on the work accomplished it is only with thanksgiving in my heart to the Lord who has so abundantly blessed our efforts.

United for Christian Service

Long before the war the lesson of cooperation was learned and practiced by Northern Baptists

THE war has compelled cooperation in many areas of life. People who otherwise would not be found together are now working side by side that the United Nations may win the war. But this is not so with Northern Baptists. They did not need an emergency to bring them together. For many years they have cooperated in raising the Unified Budget. Last year the cooperative area was enlarged to include the World Emergency Fund. This year we have added the Church Extension Reserve Fund. Thus we have for 1942-43 this great three-fold program which includes home and foreign missions, war emergency work, and the creation of a reserve fund for the building of new churches directly after the war.

Facts and figures show that Northern Baptists are eager to meet the challenge of added responsibility. They are giving more to the Unified Budget than they did at this time last year. Enthusiasm for the World Emergency Fund is running high. Interest in the new Church Extension Reserve Campaign is increasing. Missionary heroism in the Far East and the splendid service which the two Home Mission Societies have been rendering in army camps and defense areas have multiplied the concern of Baptists the country over. They are not waiting until the Sunday of Sacrifice, December 6th, to send in their contributions to the World Emergency Fund, but are keeping them flowing into state and national offices in a steady stream. Such evidence seems to prove that Northern Baptists realize their Christian responsibility in such a time as this.

Our experience in cooperation last year taught us that giving to the World Emergency Fund increased, rather than decreased, the contributions to the Unified Budget. This is proving true again this year. We must also keep in mind that one of the best methods of raising the Church Extension Reserve Fund is to increase our contributions to the Unified Budget. All receipts of the Unified Budget over 5½% in excess of last year's undesignated contributions will go into the Church Extension Fund. Again we find our real strength through Christian cooperation.

The Balanced Basis of the World Emergency Fund

By PRESIDENT A. W. BEAVEN

IT IS true of us all that when we give, we like to give to causes that are vital so that our gifts get the things done that we are interested in. I personally like to support a cause that represents a balance of interest in different things. The World Emergency Fund is worked out on such a balanced basis. It represents our immediate attempt to go at a particularly important emergency situation with gifts that can be turned into personalities

well-equipped to render the service or give the advice that is particularly needed.

A war situation such as we have now, with our soldiers in camp, with new cities springing up almost over night, with blackouts threatened for educational institutions, and with emergency needs arising in ministers' homes and elsewhere, which could not have been forecast, presents a challenge to us to do something about it. And it is also true that if these needs were not presented to us, other causes would be and our money would easily be turned to them and the

church efforts and services go unsupported. The work of our churches is usually basically religious and as such will be supported only by those who have an interest in religion. Our work will not be done if we do not do it. We can and should be giving to the general national need as we do through our taxes and the buying of bonds, but in addition to that both our religious and patriotic motives lead us to support the kind of enterprises in the Emergency Fund.

I have been particularly interested in the magnificent work which the fund has been doing in connection with service to the Japanese who have been so greatly disturbed in their evacuation from the Pacific Coast. I happen to know something about the work the churches have done there and particularly that which has been done by our own Home Mission Societies. Our workers have been courageous, well advised, indefatigable, and have helped very greatly to mitigate the situation so that the results will be much better than they would have been otherwise. It is the kind of investment that has to be made quickly, and trained workers must be found to do it. This we did and it worked out well. We should give and I am sure we will.

She Gave All She Had

A Filipino girl makes a gift to the World Emergency Fund

The girls at the Keuka World Wide Guild House-party contributed \$300 to the World Emergency Fund. There was one particular high point of inspiration in the giving.

Early in the week we had given out the World Emergency Fund envelopes and had asked each girl to make some sacrifice for real world needs. There is such a temptation to spend for "cokes," candy, and ice cream cones at the corner

store. One evening Rev. Harold Lundgren was our guest speaker. He stressed the needs and explained the Fund. On Saturday the envelopes were collected. That evening at the banquet, when other awards were made for posters, note books, etc., we gave to our honor guest of the week, Irene Ladesma of Philippine Islands—an envelope containing a new ten-dollar bill to show our appreciation, and to help her in school this year.

Then came the consecration service when many told what the week had meant, and what they were going to do in the home churches. Irene rose to speak. She had not had anything to give, but she knew of the needs. Then she held up the envelope, thanked the girls, and said, "I want to add to your fund. I want to have a part in it." And she gave it all!

I cannot tell you what an impression it made on the girls, and what a real lesson in sacrificial giving and of putting first things first. Irene Ladesma is a student at Crozer and, as I understand it, she has not heard from her own people since December. Her story may be an inspiration to others. I am sure, too, that the gift of \$300 from a Summer Guild House-party sets a worthy example.—*Mrs. Calvin M. Thompson, Jr., Syracuse, N. Y.*

Our Little White Church Farthest North

There is no difficulty in interesting people to give to a cause when their hearts are actually in it. While speaking in West Virginia about the World Emergency Fund, I discovered after the first mention of work being done for service men at Kodiak, Alaska, that many West Virginia mothers had sons stationed there. These women came to the front after the service sharing the news and showing bits of letters from their Baptist sons who knew about the mission and its

program first hand. They attend the special service on Friday evening, go to church on Sunday, and some assist in the Sunday school. The Kodiak Baptist Mission and Church had become a real spiritual home to them. And for many families in West Virginia and elsewhere the little white church farthest north was a symbol of righteousness and strength, point-

ing to a rock to which their sons could moor during days of uncertainty. Not only had the World Emergency Fund been brought home to them, but they also had seen how that emergency was being met by Christian forces. Perhaps that helped to account for the generous giving on the part of the Baptists of West Virginia.—*Mrs. John C. Killian.*

The Wretched Plight of Burma Refugees

A letter, partly deleted by the censor, from a Woman's Board medical missionary who was compelled to leave Burma and is now working in Assam. It reveals the spirit and type of ministry which missionaries today are rendering to the victims of war

By **MARTHA A. GIFFORD, M.D.**

THE Burma refugees here in Assam are the most forlorn, wretched group of human beings I have ever seen. They have wanted definitely to get out of Burma, but conditions could hardly be much worse if they had remained there. Some have suffered so much. There are so many childless parents and parentless children. Rarely does a family arrive intact. Many are little more than skeletons, and remind me of the worst famine pictures I have seen. They are, however, responding to food and kindness, and smiles are more common than they were a week ago.

Thus I am back here in Gauhati, busy and content, but sorry not to be able to do more for the sufferers around me. How long this need here will continue no one can predict, but as long as it continues I shall feel that I am where the Lord wants me.

I spent a month at the hospital in Suriapet, India, while they were waiting for an Indian woman to come and take charge. I worked at Nellore while Dr. Elsie M. Morris took a much needed vacation. At one time the plan was for me to

relieve Dr. Alice L. Randall for a vacation, but she took it while the Seagrave unit was here. Then the Seagrave unit was ordered to move on. Dr. Randall's hospital was to become partly military and there were still many evacuees to treat. Her reason for getting military status was partly to meet a need there and partly to meet the financial need of the hospital. The local patronage with its fees is nearly nil and evacuees are not a paying concern. She felt if it became military she could—(NOTE.—A substantial part of the letter here was deleted by the censor.)

We still hope the war will not last forever. Here at Gauhati, I have about 60 sick evacuees to look after. There are about 50 soldiers in the hospital for whom Dr. Randall is responsible. As long as a comparable need continues I shall feel that I should not come home. With no new missionaries being sent out and no furlough people being returned, it seems wise to meet these needs. I shall, of course, need a furlough sometime, but perhaps by the time I have met some of these needs we will see a little farther into the future than we do now. So I expect to stand by.

A Worthy Substitute for Their Own Home

The most costly sacrifice that missionaries must pay is the separation of parents from children. This article describes how the Foreign Mission Board provides a suitable home for the children whose parents are in missionary service abroad

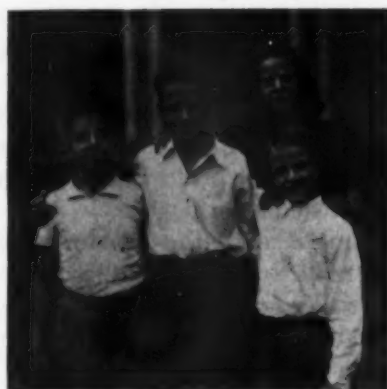
By JESSE R. WILSON

THE present war has brought about many difficulties and dangers for missionaries. Until now the missionaries themselves have generally said that almost the only real hardship they are called on to undergo is separation from their children. Wherever this occurs, it is a very real hardship, as any parent who has experienced it can testify.

Fortunately now on most mission fields, children are able to remain with their parents at least

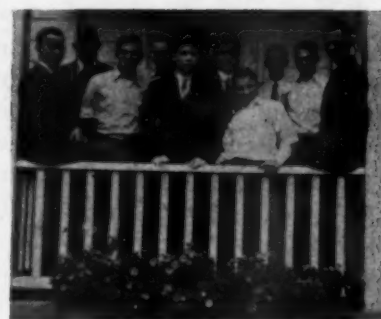


Carolyn and Barbara Smith, daughters of Rev. and Mrs. D. O. Smith of Burma, and Dorothy Dudrow (at the piano), daughter of Rev. and Mrs. L. A. Dudrow also of Burma



TOP: Mr. and Mrs. Stanley Cummings, in charge of the Fannie Doane Home. BOTTOM: John, Stephen, Mary, and William Fletcher, children of Rev. and Mrs. E. T. Fletcher of Burma

through grammar school grades. On some fields, they can stay in the same country with their parents, if not in the same station, until the high school work is completed. It happens, however, that in order to continue in school or for any one of a number of other reasons they



TOP: The Fannie Doane Home in Granville, Ohio. BOTTOM: The older boys on the porch of Doane Junior Hall which provides bedrooms and a comfortable study hall for nine older boys

must sooner or later return to America for years of separation from their own parents and their own homes.

In some instances, such missionary children live with grandparents or other relatives. This is not always possible or desirable, and the Foreign Mission Society must, therefore, assume responsibility of providing a home for the children. In former years three such homes were maintained, respectively at Newton Centre, Mass., at Morgan Park, Ill., and at Granville, Ohio. The last mentioned is now the only home maintained.

The Fannie Doane Home at Granville is in the charge of Mr. and Mrs. Stanley Cummings. Mr. Cummings is himself a son of missionaries, having been born in Burma, where his father and mother, Dr. and Mrs. John E. Cum-

mings, for 45 years served as Baptist missionaries. Both Mr. and Mrs. Stanley Cummings are col-

tion of the work of all missionaries. Breakfast follows, and after breakfast each child goes about his as-

tion to the general work, each one is responsible for his own room.

The children attend the Granville public schools. At present, 14 of the 27 are in high school. All are doing satisfactory work. Last fall eight of these had an "A" ranking. Stanley Brown is president of the Senior class. Weston Seagrave made the county football team. Henry Sutton and Paul Hackett had parts in the Junior Play. All of the children have some place in the life of the First Baptist Church. Henry Sutton plays the piano and assists in the Primary Department of the Sunday School. Stanley Brown is president of the B.Y.P.U. A number of the former members



ABOVE: *Children of the home on their way to a glorious picnic*

RIGHT: *Putting on an act to amuse the boys. Mary Fletcher, Florence Conrad, Arley Brown and David Fletcher*



BELOW: *With a map of Burma on the floor, Henry Sutton, son of Rev. and Mrs. H. D. Sutton of Burma, and the three Fletcher boys observe Mr. Cummings trace Japan's rapid invasion*

lege graduates. They know children, having reared two boys of their own. They have also had a great deal to do with children in schools, Sunday schools and in the activities of the Boy Scouts.

In the home at Granville just now are 27 children, 8 girls and 19 boys. Their ages range from six to 17 years. The day begins with a rising bell at 6:30. At 7:00, everyone gathers for morning prayers. The children participate, each one old enough to read taking turns in leading. Hymns and prayers and Bible readings mark each day's worship period. The Book of Remembrance is a prayer manual in constant use because it contains the names of the children's parents as well as the names and descrip-



signed household duties for the day—in the dining room, the living rooms, or play rooms. In addi-

of the "Home" are now married and in active missionary service at home or abroad.

The Home is located on a seven-acre plot of ground, not far from the Denison University campus. There are two well-equipped buildings, a large main building, and Doane Hall, Jr. "Doane Jr." provides rooms and study-hall for nine of the older boys—a place of their own for retreat from the girls and the "kids." The girls and the kids are thankful for it, too. The main building was erected in 1909 by Mr. W. H. Doane in memory of his wife, Fannie Doane, whose name the home now bears. Doane Hall Jr. was built in 1937 from funds generously provided by Mrs. Marguerite T. Doane.

On the grounds of the Home, are football and basket-ball practice fields, a backboard for tennis practice, and a playground equipment for the smaller children. A concrete walk extending completely around the main hall, is just about ideal for roller skating. A stone fireplace lends itself to out-of-door cooking. Back of the house is a steep hill-pasture, where the children use their sleds in winter and in summer climb trees or lie in the tall, cool grass to read.

During the hot days of July and August, the "family" goes to Camp Doane at Lakeside on Lake Erie. Lakeside is a privately-owned corporation and provides fine lectures and various entertainments on the grounds. Christian conventions, open to all, are also held. Tennis courts, shuffleboard alleys, and facilities for boating and swimming are available. Camp Doane itself consists of two buildings: a large, roomy main building with living room, dining room, kitchen and a large porch on the first floor, and sleeping porches on the second floor; and the Lodge, which has a recreation room and sleeping quarters for twelve older boys. This camp is so dear to all that former members of the Home now in college often return to it.

Budget Secretary Dana M. Albaugh, of the American Baptist Foreign Mission Society, has special administrative responsibility for the Fannie Doane Home. All the officers of the Society endeavor to maintain a close contact with its affairs and with the children.

Nothing can quite take the place of a child's own home; but in maintaining this Home the Foreign Mission Society is doing its best to

provide a worthy substitute for those children of missionaries who must, sooner or later, return to this country for study, for health, or for other reasons, and who have no other suitable place to go. Sometimes when the Society's friends raise the question of general overhead expenses, they should remember that this Home is a part of the "overhead" none would want to eliminate.

The Frail Baby That Cried in the Night

The interesting sequel to a travel incident in the life of the Editor

By JENNIE C. ADAMS

NOTE.—Nearly 17 years ago the Editor of MISSIONS was in the Far East. While visiting Capiz, Philippine Islands, he had to sleep in the Emmanuel Hospital because no vacant guest room was available in the missionary residences. During the nights his sleep was frequently disturbed by the cries of a frail baby who had been born a few days before the Editor's arrival. What happened to the baby is told by the superintendent of the School of Nurses.—ED.

As the weeks passed, his cry became more lusty and he gained rapidly in strength and weight. After six weeks the happy Chinese parents took the little son home. They were grateful as well as happy and became good friends, not only of the hospital, but of all the missionaries.

The child when old enough was enrolled in the Baptist Home School from which he graduated with honors. Among his best friends and playmates were the sons of Dr. and Mrs. Frederick W. Meyer.

He attended the Sunday school regularly and later the young peoples' meetings and is now a faithful and active member in both. We were happy when this young boy gave his heart to the Lord and was baptized in December at the White Gift Service.

This morning we watched this tall, fine high school lad as he led the opening and closing exercises of the Sunday school and as he offered a beautiful prayer. We thought again of that tiny, frail baby and his cries in the night. But the frail baby is now a fine, strong young man who walks in the light and follows the Christ.

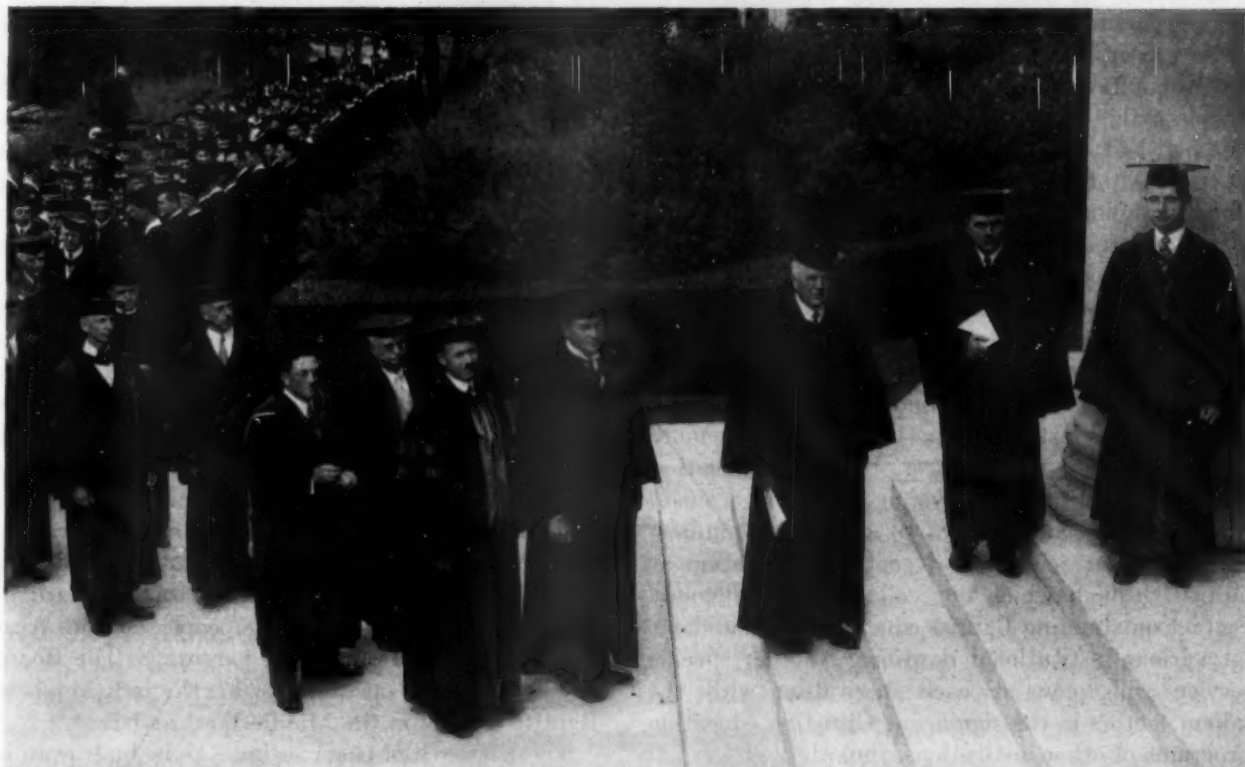
AMONG old papers in my trunk is a copy of MISSIONS, for May, 1926. It has been saved because it contains your interesting article on the Philippines. Recently I reread the article and today I was again reminded of it and felt that you would like to hear a sequel to the story of the frail baby who cried in the night.

During the night the cries of a frail little baby disturbed your sleep. The baby was one of a pair of twin boys who had been born in a Chinese home. One died immediately and the other who was only slightly less frail and blue and tiny, was brought quickly to the hospital with the eager hope that the life of that precious Chinese son might be saved.

The World Service of American Baptists in a World at War

*There is no excuse for
an uninformed Baptist!*

CONTINUING FROM SEPTEMBER ISSUE THE SUMMARIES OF THE YEAR'S WORK
OF THE NATIONAL SOCIETIES AND BOARDS, BASED ON THEIR ANNUAL REPORTS



Faculty and seniors marching in the graduation procession at Denison University into Swasey Chapel

A Year of Solid Progress in Baptist Education

*The coordination of the work of
the Board of Education and of the
Publication Society, as approved at
the Wichita Convention last year,
has made substantial progress*

By LUTHER WESLEY SMITH

THE Board of Education and The American Baptist Publication Society, in accord with the plan announced at Wichita last year, appointed

Luther Wesley Smith as Joint Executive Secretary. While each Board continues its corporate identity and functioning, the various phases of Christian teaching as carried on by the departments of the two Boards are being integrated and staff and program developed as one instead of two. A typical illustration of the values that may flow from such integration was the series of state and area Christian and Missionary Education conferences held throughout the Convention territory this year. They were planned and led by members of the one joint national staff. Whether it was children's, young people's, or adult work or whether it was missionary education, leadership education, or Christian higher education, all were presented as parts of one comprehensive program of Christian teaching.

During the past year a more efficient functioning was achieved through a reorganization of the Board into three general departments; namely, the Department of Missionary Education, the Department of Schools, Colleges and Seminaries, and the Department of University Pastors and Student Work. Miss Dorothy A. Stevens continues as the Director of the Department of Missionary Education. Dr. Newton C. Fetter, for 28 years a University Pastor, first at the University of Michigan, and then in Boston, has been appointed Director of the Department of University Pastor and Student Work. The new Department of Schools, Colleges and Seminaries was created because it was felt by the Board that the interests and problems of our 55 white schools and 9 Negro schools required a leadership that had had specialized training for this particular function. After a careful search the Board elected Dr. Donald Faulkner as director of this new department. (See *MISSIONS March, 1942, page 169.*)

Since, historically, Baptists have been slow to recognize the need of higher education it becomes the first task of the Board to devise a program of publicity on the effectiveness of the work of our Baptist schools, and to undergird the financial stability of our institutions in the effort to make more significant the programs of religious education fostered for our Baptist young men and women. Among the specific services to aid in the administration of our schools is a cooperative placement bureau through which our college presidents may contact outstanding Baptist educators as candidates for various institutional positions. Another specific service will acquaint each institution with the salient factors in the significant Christian education programs of other institutions, thus through mutual support to strengthen all. The department is planning many studies of definite administrative problems common to all of our institutions, such as the building and executing of the budget, the supervision of curricular and extracurricular reorganization, and the supervision of various forms of financial aid to students. Each of these and many others have been requested by our colleges.

The 9 colleges established by the missionary zeal of our Baptist forefathers as a ministry to the Negroes of the South, have grown to a place of leadership in the development of the intrinsic worth of that race and in the building of a secure basis of interracial understanding. The Board has long realized the need for a contact of deeper Christian and professional educational significance with these Negro colleges and has fortunately secured the services of Dr. Noble Y. Beall, a man preeminently

fitted to act as the special representative for the Negro Colleges. He has made more careful studies and has had a deeper experience in Negro Christian education than any other Baptist North or South. He is a recognized interracial authority.

Someone has written that the Baptists of America split into two denominations in 1844 over the Negro, and that when united action came again it would be brought about by a realization by both North and South of their duty to the Negro race. Hence it is particularly significant that our appointee, Dr. Beall, has for several years supervised a program of the Southern Baptist Convention of organizing and conducting institutes for Negro Baptist ministers. He will continue to give a portion of his time to that work. The financial support of his office and program will be a cooperative action of the Home Mission Board of the Southern Baptist Convention, of the Northern Baptist Board of Education and of the 9 Negro Baptist colleges. He will maintain offices in New York City and in Atlanta, Ga.

The significant ministry of the University Pastors to well over 5,000 Baptists, as well as many thousands of other students, has continued. Never was this personal contact with Baptist boys and girls away from home and studying at independent and tax-supported institutions more needed than in this present hour when so many of them are facing the entire disruption of their plans and of their lives by the intrusion of another World War. The war has also brought a new responsibility to the Board in ministering to Baptist young people on the West Coast who come of Japanese parentage. The Board is seeking to find openings for worthy individuals in Baptist colleges in the Middle West and East.

The Kingdom of God continues to be built even in time of world chaos and war. The work of undergirding the advance of the gospel of Christ was never more important. Through missionary education people are helped to see the imperative need of Christ in a world such as this. Thus the Missionary Education Department has sought to develop a Christian world-mindedness. It has had a vital part in the new Council on Christian Education. During the year, 1,800 State and association workers in the different age levels helped to carry missionary education into innumerable local churches. The work of the Department will this year be strengthened by a newly formed "Interboard Advisory Committee" which represents all of our national missionary, state and city interests. It will strengthen the comprehensive program which Baptists are undertaking in preparing the minds of our youth and adults for a larger place in the world mission of Christ.

FACTS AND FOLKS

Owing to health conditions which have made travel a serious burden, Director J. M. Hestenes of the Christian Center Department has requested the Home Mission Board to relieve him of that responsibility which he has faithfully discharged since 1921. The first Christian Center was established in 1919 so that his period of service has covered almost the entire history of this type of home mission service. There are now 67 Christian Centers ministering to more than 2,000,000 people each year. During Mr. Hestenes' administration 30 buildings have been secured or erected and the present value of the many properties exceeds \$2,500,000. Total operating budget is more than \$300,000 per year of which \$75,000 is appropriated by local community chests. Mr. Hestenes has been a leader in placing Christian Centers in the budgets of community chests. Mr. Hestenes closes his work as Director on October 1st. Since the Christian Centers are now so closely related to the bilingual churches the Home Mission Board has decided not to have a separate administration of Christian Centers and has therefore transferred responsibility for them to Secretary John W. Thomas of the Department of Cities.

• • •
Even in time of war the governments of the world do not overlook meritorious service to the cause of peace and human welfare. Miss Ethel Cronkhite, who returned to the United States from Bengal Orissa last April because of health conditions, has been notified by the British Government that she has been awarded the Kaiser-I-Hind medal "for distinguished service in India." For 21 years she has been a missionary of

News brevities reported from all over the world



John M. Hestenes

the Woman's Foreign Mission Society in Balasore where she has had charge of the girls' high school. During her administration it steadily enlarged in standard and service from a grammar school to a full standard high school. Miss Cronkhite is the 33rd Baptist missionary to have been awarded the Kaiser-I-Hind medal.



Ethel Cronkhite

Negro Baptists in Buffalo, N. Y., recently commemorated the 50th anniversary of the pastorate of Dr. J. Edward Nash of the Michigan Avenue Baptist Church. The four-day celebration included two concerts, a candlelight service, a special service by a Buffalo Citizens' Committee, an anniversary prayer meeting, a banquet, a Sunday historical service when Dr. Nash preached the sermon, an interdenominational service, and as a climax the anniversary service at which Dr. A. Clayton Powell, Pastor Emeritus of New York's Abyssinian Baptist Church, delivered the memorial address. He had rendered a similar service to Dr. Nash on the occasion of his 40th anniversary in 1932. Huge crowds attended all services. Dr. Nash is a graduate of Virginia Union University in Richmond, one of the colleges maintained by Northern Baptists for the Christian education of Negro youth in the South. Upon his graduation the Buffalo Baptist Union invited him to come to Buffalo to serve the Michigan Avenue church, then a small Negro mission. For 50 years he has served that church with high devotion.

• • •
Undaunted by the Japanese invasion of Burma the Christians in Taunggyi held their annual association meeting. Wisely they decided to meet not in Taunggyi itself but in a small village five miles away where no blackout regulations interfered with lights during evening sessions. About 225 were present, reported Missionary William D. Hackett, and the customary three-day program was condensed into two days. Although Taunggyi has been subjected to nearly 20 air-raid alarms, it has not yet been bombed.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Daughters of the King

By MARY EDITH AREY

"The king's daughter is all glorious within. . . ." *Ps. 45:13.*

Time was when our concept of "king's daughters" was confined strictly to our own race—those girls of our church membership who had developed through the Church School, the World Wide Guild, the Young Peoples' organization, into Christian leaders of ability and influence. Today we can look to the far corners of the earth, and include Christian girls of many other lands. For from our mission schools and colleges have come outstanding young women, taking places of responsibility in a remarkably able fashion, becoming leaders among their own people.

A Chinese Woman Doctor

In 1914, when Margaret Fuh was born, it was not a common thing for a girl in West China to go to school, but because of the influence of an older brother who had attended a mission school for a time, Margaret was permitted to have an education. It was in a Bible study group, at the mission school at Yachow, that she decided to become a Christian. Her brother and friends at the Baptist mission made it possible for her to continue her education at Chengtu. Her first intention was to become a teacher, but visits to a sick friend in the hospital at Chengtu impressed her with the need for Christian doctors, and she decided that she could best serve in that profession. She therefore began a medical course at West China Union University and in 1940 received her degree. The missionaries have found her always ready to respond to needs in the



Dr. Margaret Fuh of West China

church and Sunday school. She has assumed her responsibilities very seriously. Now as a member of the staff of the Woman's Hospital in Ipin, Szechuen, she is rendering valuable service in an increasingly strategic section of China where, as the missionary doctor wrote recently, "They are looking forward to a year of greater intensity."

A Burmese Woman Preacher

Ma Mya Kyi (mah meah-gee) is the daughter of a Christian pastor and evangelist in the Rangoon district of Burma. Although she was the oldest of eight children and had to help her mother in caring for the family, she was able to attend our Kemmendine Girls' High School in Rangoon. Because her parents were poor, she could see no possibility of fulfilling her dream to go to Judson College. However, she was able to secure student aid, and to earn part of her fees, so that the dream did become a reality. During this period Ma Mya Kyi decided that she

would like to enter Y.W.C.A. work. It was necessary for her to go to India to train for this field since there was no such center in Burma. Her trip to India and the traveling she did all over that country were epochal events in her life. Just before her return home she was privileged to represent Burma as a delegate to the great International Missionary Conference at Madras. For two years Ma Mya Kyi served as a Y.W.C.A. secretary in Rangoon, but when she was asked to join the staff of the Burman Women's Bible School at Insein, she could not refuse. She has been a successful teacher in spite of her tiny size and youthful appearance. Last December when Burma was invaded, she helped move her family out to a village, after their Rangoon home was bombed. When they were settled, she planned to set out on her annual tour of villages to help weak churches and small groups of Christians, and to supervise the field work of her students. And so, come war or tribulation, Ma Mya Kyi is witnessing for Christ.

A Widow of India

The only girls' high school among 2,750,000 people in Bengal, India, is the Midnapore Mission School. Mrs. Bina Biswas, a young Indian widow, is the principal. The eldest of seven children, she was born in Calcutta, India, where she received her education. At the age of nineteen, after her third year in college, she married the son of an eminent preacher—an ideal young man just starting on a promising career. Five years later he was suddenly stricken with tetanus and died, leaving Mrs. Biswas to care for two small daughters. It was not



Mrs. Bina Biswas of Bengal Orissa and her daughter at her right

easy for her to go back to her studies after this tragedy, but she finally made the decision to complete her college course and to take teacher's training work in addition. At the end of this time she went to assist Miss Ruth Daniels at the school at Midnapore, and in spite of offers of more remunerative positions, she has remained there ever since. As headmistress, Mrs. Biswas exerted a great influence over teachers and pupils alike, and now as principal, she has complete charge of the school. She is also helping to supervise the work of the Bible women. She is an earnest Christian, a capable teacher and leader in both school and church at Midnapore, and a powerful influence among high-caste Bengalis.

The Meeting of East and West!

Alice R. Veeraswamy likes to remind us that her name is a combination of East and West—thus disproving Mr. Kipling's famous lines! She is the daughter of one of Dr. David Downie's "famine orphans" in Nellore, South India, and therefore has had a definitely Christian background. At the age of eight she was baptized. She entered school when she was only five, and graduated from the Girls' High School at Nellore at sixteen. Although the youngest in her class, she passed with the highest record. Going to the Women's Christian

College at Madras, South India, Miss Veeraswamy graduated at the age of twenty. After teaching a year in Nellore, she took further training at St. Christopher's College in Madras, and then returned to become headmistress and later principal of her own Girls' High School in Nellore. A brilliant young woman, who could have held well-paying positions, she chose rather to stay at Nellore because she recognized the need and value of Christian national leadership. In 1938 she came to the United States to study at Crozer Seminary and the University of Pennsylvania. It was the privilege of many Northern Baptists to meet her at that time. In addition to her school duties, Miss Veeraswamy is correspondent for the Mission and one of the two Indian women representatives to the Joint Council of the South India Mission. Her active Christian leadership is an encouragement and example to other Indian girls who may soon be called upon to assume responsibilities in a country where women are slowly becoming emancipated.

"All Glorious Within"

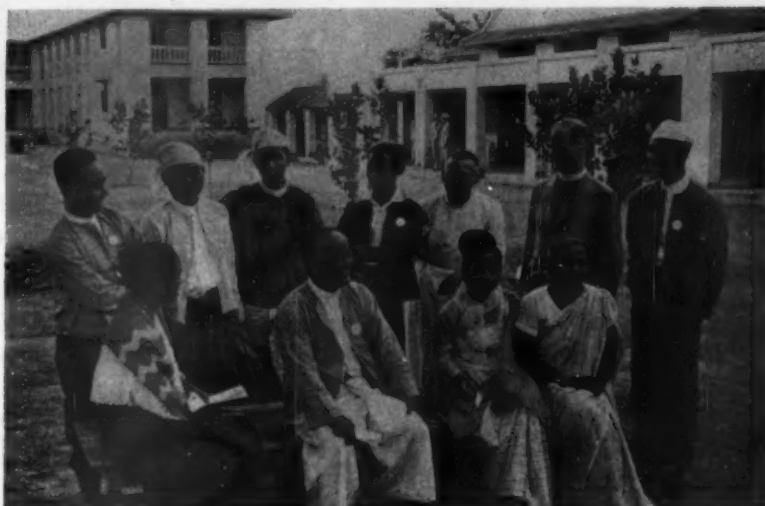
And so, all over the world, in places of need and opportunity

young Christian women are dedicating their lives to unselfish service for God and their fellow-men; they are proving themselves true *Daughters of the King*, steadfast in their faith, radiant in their Christian spirit—"all glorious within."

MISSIONARIES-IN-WAITING

A new term in foreign mission vocabulary with which you should become familiar

A new term "missionary-in-waiting" has entered the vocabulary of foreign missions. It applies to missionaries under appointment who because of passport delays, shortage of ships and other war conditions, are compelled to remain in America beyond the usual time for sailing arrangements. They are not idle. In college or seminary or hospital all continue training or secure other experience that will be of value in their later service. Notwithstanding these inevitable delays the Foreign Mission Board has appointed 19 new missionaries during the past 18 months and the Woman's Board has appointed 12, a total of 31, of whom eight have already sailed and three others will likely sail this fall, two for Africa and one for India.



Burma delegates to the World Missionary Conference at Madras in December, 1938. Seated in front second from the right is Ma Mya Kyi

TIDINGS



FROM THE FIELDS

A School of Top Rank in Monterrey, Mexico

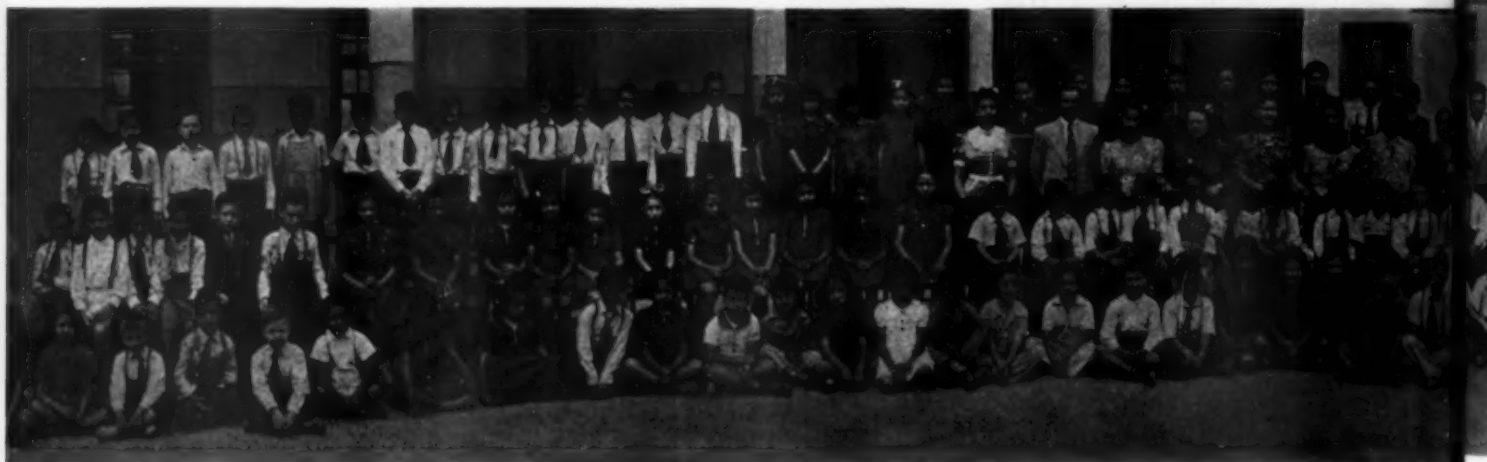
Monterrey, a city of steel mills and smelters and the industrial capital of Mexico, is located 150 miles south of the United States border. Here in 1864 the First Baptist Church of Monterrey was organized with five members. It was the first Protestant church in the Republic of Mexico. Sixty years ago Rev. Thomas Westrup, the first missionary appointed to Mexico by The American Baptist Home Mission Society, opened a

Mr. Eliseo Villarreal has given 21 years of faithful service as principal of this school. He is a graduate of the Normal School in Monterrey and has spent several years in postgraduate study in the United States. Principal Villarreal is an earnest Christian as well as an educator. He is deeply interested in the work of the Baptist church and rejoices in the Christian service rendered by members of his faculty. Miss Evelina Pedroza, teacher of the sixth grade, is also a teacher in the Sunday school and is active in the women's missionary

ciety in Monterrey and last summer conducted a vacation Bible school in Santa Rosa. A majority of the children of the town attended. Many of them came from Catholic homes.

All members of the staff of Colegio Internacional attend regularly the Teacher-Training class where methods of Bible teaching and the general progress of the Sunday school are studied and discussed.

Colegio Internacional ranks with the grade schools of the United States. Throughout its history it



small primary school in his home. The school grew and was moved to the basement of the church and then to rented quarters. In 1929, as Colegio Internacional, it was moved to its present spacious building, one of the best school edifices of its class in Mexico. Its new building was one of the projects of the Golden Anniversary of the Woman's American Baptist Home Mission Society which is proud to claim this fine school.

work. She has served as secretary of the national B.Y.P.U.

Professor José Arreguin, teacher of the fifth grade, is president of the national B.Y.P.U. and superintendent of the Monterrey Sunday School, enrolling 550 pupils. He is an accomplished musician and serves as organist and choir leader for the church.

Miss Luciana Trevino, another teacher in the school, organized the Young Women's Missionary So-

has been closely associated with the church and has developed many of the leaders of Mexican Baptist churches.

Memorial Window at Indian Mission

The first anniversary of the dedication of the new chapel at Stewart, Nevada, was the occasion for another dedication. The beautiful stained glass window in the chancel

was set apart as a memorial to Miss Lillie R. Corwin, the founder of the Mission at the Carson Indian School.

The window was made by Mr. Leonard Irving of Whitestone, N. Y. It is a copy of the painting, "The Workshop at Nazareth," by Main Briggs, and shows the boy Jesus as a worker with Joseph in the carpenter shop at Nazareth. Framing the picture are many Indian symbols.

During the past year the quiet, worshipful chapel has become more sacred to students, teachers, and missionaries because of meaningful experiences and "high" moments shared there. Within its walls have been solemnized the lovely and impressive wedding of one of the missionaries, the simple marriage of a visiting soldier and his long-time sweetheart; the Palm Sunday baptisms; the Holy Thursday eve-



President's Day of Prayer—these and many more regular services give treasured associations to the chapel.

working. "We like to do it, because it's *our* mission." Throughout the school year there has been an increasing spirit of worship and reverence at the services.—*Beatrice Underwood, Stewart, Nev.*

Eleven Baptized in the Kodiak Church

Little Maria, who had been part of the Mission family at Kodiak, Alaska, since she was three weeks old, is now in the States. She arrived in her new home two days before Christmas. Her new parents said she was their Christmas gift. We are so happy that she has a home, in spite of the fact that we miss her greatly. She is such a dear and understanding child for her two and a half years. Eleven of our Mission children were baptized.

Our beautiful new church, under the fine leadership of Rev. and Mrs. G. Morony, is extending its



TOP: New memorial window in the chapel at the Indian mission in Stewart, Nevada. **BOTTOM AND OPPOSITE PAGE:** Faculty and students at Colegio Internacional which has trained many Mexican Baptist leaders

ning communion service, and another at six o'clock in the morning on World Communion Sunday; the dedication of the "school" baby; several deep consecration experiences at regular services; the worship service Christmas evening when the chapel was lighted only by the blue lights from the Christmas tree and from the evergreen covered electric cross made several years ago by one of the Indian boys now in the army; the service on the

The children enjoy and appreciate the building. There is never any lack of volunteers to help clean or do any work about the place. One junior boy said to an employee who happened in while the lad was

service and influence, not only in Kodiak but also to the Naval Air Base. Because of black-outs we do not go into town for our Sunday evening service. The road is narrow and in poor condition and, with dim car lights or none at all, we stay at home and have a service in Ayer cottage. A number of the army men also stay for our worship service, then walk into town where they get transportation back to their camp.—*Rosalie Olson.*

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Christ, the Foundation

The underlying purpose of my book *On This Foundation* springs, in a sense, from the inspiration received at the Madras Conference of 1938. It was there that I caught afresh the vision of the church of Christ at work in the world and came to see more clearly than ever before the important part which the younger churches are called upon to play in the building of a new Latin America.

In choosing the title *On This Foundation*—The Evangelical Witness in Latin America, an attempt was made to express two fundamental ideas. First, the Living Christ, exemplified in individual lives and in the ministry of healing, teaching and preaching, is the foundation on which to build a new Latin America. Second, our witness to Christ must not be controversial but irenic and positive, and, therefore, it was called "Evangelical" rather than "Protestant" since the latter word has come to have a negative connotation in the popular mind.

It seemed that a typical evangelical church in Latin America would convey these ideas most adequately in graphic form for the cover of the book. But, which church should it be? It scarcely can be said that evangelical Christianity has evolved an architecture of its own, however, an improvement in church buildings has been made in recent years. After viewing many photographs of churches, the decision was in favor of the First Methodist Church, which is at the same time, the Union Church of Lima, Peru.

W. Stanley Rycroft



I was present when the foundation stone of this church was laid and I saw it in different stages of construction. Was not this church a symbol of the growing evangelical church in Latin America and of the foundation on which we must build? Besides being used for denominational services, Sunday School classes, and young people's meetings, it is also a union church. Thus we have here the expression of Christianity through the denomination and the local church, and also through a united Christian approach and a fellowship across denominational lines. This seemed to be significant as I thought of what the church must come to mean in Latin America.

If, through the reading of the book and the contemplation of these symbols, some should come to realize afresh the place of the evangelical church in Latin America today—and tomorrow—I shall feel amply repaid for my efforts.—*W. Stanley Rycroft*, Executive Secretary, Committee on Cooperation in Latin America.

Missionary Education for Children

Sometimes folk who read the Missionary Education section neglect to read the Guild section and

that for the Children's World Crusade. We wish to call attention particularly to the Children's World Crusade section for last month, September, in which the Missionary Education materials are described.

A number of church leaders have said that they do not know where to get leadership materials for work with children in missions. The Department of Missionary Education has prepared courses for Primary and Junior children on the theme "Latin America" and on the theme "Africa." In addition to packets prepared for leaders, there are suggestions for activities for the children.

Each year, in the Judson Keystone Graded Courses, in the Spring, there is a study of some area of mission work. This material is for Primary and Junior children. In connection with the special missionary study, the Department of Missionary Education has prepared a packet of materials to supplement the study and to bring the information up to date. These packages may be obtained from the American Baptist Publication Society or from the Board of Education, \$.15 each. See your Leader's Copy of the Judson Keystone courses.

If there is any difficulty on the part of the leader to know what material to use, we suggest that you write to Miss Florence Stansbury, Interim Secretary of Missionary Education for Children and the Children's World Crusade, 152 Madison Avenue, New York. Write for the methods pamphlet, "Missionary Education for Children," available upon request.

The Lord's Prayer

A versification by Adoniram Judson
(To be sung to the tune of St. Agnes)

Our Father God, who art in heaven,
All hallowed be thy name
Thy kingdom come, thy will be done,
In earth and heaven the same.
Give us, this day, our daily bread;
And, as we those forgive
Who sin against us, so may we
Forgiving grace receive.
Into temptation lead us not;
From evil set us free;
The kingdom, power and glory, Lord,
Ever belong to thee.

(This was written while Judson was in prison.)

Bible
Book-of-the-Month
I. CORINTHIANS
For October

A year ago, the Department of Missionary Education began to promote a program called "The Bible Book-of-the-Month." The idea of this plan was to encourage people to read books of the Bible at one sitting or as rapidly as possible. We felt that many folk did not get the sweep of the message of different books by reading a chapter at a time or a few verses at a time. It seemed wise to find some way to encourage the reading of a whole book, rapidly, in order to get a new concept of the powerful plan, the inspiration, the help, which a sweeping knowledge of a book could give.

It was suggested that clubs be formed to read aloud to one another; that individuals set aside an evening in which a book might be read in one evening, or, at most, in two or three sittings. Other suggestions were made from time to time, on the basis of experience of those who were using the method and plan.

Not many months had passed before pastors and church leaders

began to write in, asking for information ahead about the books which would be projected for different months, in order that Bible study might be prepared for the people in the churches. We feared that this procedure might discourage the emphasis on a summary reading; therefore, for the year, we did not release ahead of time the names of the books which would be projected from month to month through the Missionary Education section of MISSIONS.

During the Spring and Summer, the requests came in so rapidly and from so many sections that we realized we must comply with the request of the church leaders. Therefore, we are presenting in this issue the books which will be the Book-of-the-Month in October, November, and December. For October, you will find the regular display in the Book-of-the-Month box. This is I. CORINTHIANS. We are adding here that the book for November will be MICAHA, and the book for December will be MATTHEW. Either in the November issue or the December issue we shall give the books for the next three or four months.

We are cooperating in the study programs, therefore we hope that church leaders and those who are interested in providing a new stimulant for Bible study will cooperate with us in this valuable plan of reading a book at a sitting or very quickly, in order to get the survey of the whole message at once. We have tested this out in one or two places with those who were planning a month's study on the basis of the Book-of-the-Month, therefore we know that this is possible. In each case we hope that you will send us some of your guides and outlines. Also, we hope that you will tell us how you stimulate the summary reading prior to the month's study of the recommended books.

The Christian Church has a message for today. How better can it be presented than through a deeper understanding of the Bible, in relation to the life of today? We hope when the summary reading is carried out and when the studies are completed, that the work will not stop there but that a special effort will be made in the life of each individual to carry out in the world the message of the Scriptures.

ROYAL AMBASSADORS

Royal Ambassadors Greet the Baptist Youth Fellowship

Royal Ambassadors around the world wish to greet the Baptist Youth Fellowship as it begins its active career the first Sunday in October. After years of preparation, this new national youth organization is taking its place beside youth organizations of other denominations. We wish for the new Baptist Youth Fellowship the richest opportunities of service. We know that this is a difficult time which youth faces, but we know

that difficulty is also opportunity.

As the Junior High group in Missionary Education, which is an active part also of the Youth Department of the Council on Christian Education, we salute those who are taking over the leadership and responsibilities, and those who are participating fully in this new program which, in its manifold emphases, is providing a well-rounded program for all of Christian life. Royal Ambassadors and their leaders are active in the various states of the Northern Baptist

Convention and in many foreign countries. In behalf of all we extend greetings to our older brothers and sisters in the United States.

The Traded Twins

Do you like a mystery story?

Are you interested in Mexico? If so, Royal Ambassadors should read the book called *The Traded Twins*, by Robert N. McLean. This is a story of Christian youth in the United States and Mexico.

WORLD WIDE GUILD

Dear Girls of the Guild:

As we launch into this important and momentous year for Baptist young people, three simple lines come to mind which if heeded by us all may make all the difference as the new movement among Baptist youth gets under way:—

Coming together is the beginning.

Keeping together is progress.

Working together is success.

A *beginning* has been made, for Baptist young people have come together on the national scale in the Baptist Youth Fellowship, and working with them is the new Youth Department and the unified staff of Secretaries.

At the beginning it is important that there shall be a clear understanding of the relationship of the World Wide Guild as a part of this new movement of Baptist youth. The Guild and its work are now part of the new program for youth in the denomination. The Guild is being motivated and planned for and it is hoped that all girls in the churches may share in the Chapters. It is hoped also that all youth groups may come into close relationship and fellowship in a common task.

A definite program has been outlined for the Baptist Youth Fellowship which is for all groups and all young people within the ages included in the Fellowship. Guild girls are urged to share in all the plans developed under this program. Note the complete program of objectives and activities as out-

lined on page 490 of this issue. Keep in mind the five major points around which the whole year's program will be built: *Grow in Personal Christian Living. Help Others to Become Christians. Serve through Missionary World Outreach. Practice Christian Citizenship. Develop Leadership.* A packet of materials dealing with the five-point program of activities is ready. (Information concerning this appears elsewhere on these pages.)

The Guild program is a definite part of this. The program and materials for 1942-43 which are outlined in GUILD GOALS are intended primarily for all Chapters and all girls and thought of as a part of the total program in which Baptist youth will be engaged. The Guild program for the year has been developed under the objectives of the Baptist Youth Fellowship program. These objectives are suitable also for Ann Judson Chapters and those over twenty-five. The materials for study and reading particularly, will be equally useful to coeducational groups. Guild Chapters should take the initiative in encouraging mission study and activity in the total youth program and in correlating plans to avoid duplication. Your help will be especially useful in developing the objective of the Baptist Youth Fellowship program, "Serve Through Missionary World Outreach." Other objectives of the Fellowship program are also the concern of Guild Chapters.

"Keeping together is progress. Working together is success." In both of these much will depend upon young women of the Guild. Many of the young men of our churches have been called away into service of the country. A large proportion of responsibility for the new youth movement and its program in the churches will therefore rest in the hands of girls. Perhaps the way in which you Guild girls take hold of the program, which is being launched this month, will make all the difference as to *progress* and *success*.

This is a momentous year. It calls for more than you have ever put into it. "This Generation with Christ Can Change the World." To that end the new movement of Baptist youth came into being. It calls you now as never before. Guild girls will not fail. They will work together with other youth and with God for the whole world's good.

Very sincerely yours,

Elis P. Kappan

Youth Program Begins

The program of the Baptist Youth Fellowship will be launched in most of our Baptist churches on Sunday, October 4th. Because this program is for Guild Girls as well as for all young people, you will be particularly interested in the center spread of pictures in this issue of *MISSIONS* and in the information on the accompanying pages. You may wish to put these pages on the bulletin board in your church or on a poster which will advertise the Baptist Youth Fellowship and its program. Guild girls will be cooperating with other young people's groups in planning the program for your church and in helping to carry it out.

In the picture (*see page 510*), young people at the Northern Baptist Convention look over the pro-

gram of the Baptist Youth Fellowship as you will be doing this month.

On page 490 you will find the program of the Baptist Youth Fellowship outlined in detail. The five major objectives of this program and some of the projects which have been suggested are grouped in a Denominational Youth Calendar which follows:

October: Launching of the PLAN OF UNITED YOUTH ACTION FOR CHRIST. Meeting of all the young people of the church, Friday night, October 2nd. Discussion of topic, "This Generation—with Christ—Can Change the World," from TOPIC quarterly, Sunday night, October 4th. Presentation of the program in a church service on Sunday, October 4th.

November and December: First week in November, Recognition Service for new voters. Emphasis upon "GROW in Personal Christian Living," climaxing in discussion of topic on "Develop and Use a Covenant and Code for Christian Living," on January 3rd. Preparatory planning for emphasis upon youth evangelism in January. Guild Vesper Day, December 6th. Universal Bible Sunday, December 13th. Baptist Education Day, December 27th.

January: Emphasis upon "HELP Others to Become Christians." January 10th, discussion of topic on youth evangelism and launching of definite plans to enlist young people. Youth Week, January 31st–February 7th, beginning with topic on "Self Realization through Service" and paving the way for Denominational Month. Young people selected to assume for one week all the responsibilities of the various offices of the church. Cooperate in Printed Page Evangelism program.

February: Emphasis upon "SERVE Through Missionary World Outreach." Denominational



A young Burmese woman

Month, involving a series of presentations and discussions of denominational organization and activity. February 28th, topic on "Whose Money Have You?" leading to definite plans for Every Member Youth Enlistment. Baptist World Alliance Day, February 7th. Race Relations Sunday, February 7th. Brotherhood Day, February 14th.

March: Emphasis upon "PRACTICE Christian Citizenship." Enlistment Week, March 7th–14th.

April, May, June: Emphasis upon "DEVELOP Leadership." Participation in Christian Life Service Seminars and other training plans. Topic, Meeting on "Values of Higher Education." June—plans for delegates to summer camps. Recognize high school and college graduates.

A Friend of Ours

On this page is a picture of a young woman, a graduate of Judson College, Burma, and a Christian. She is a representative of the young Christian leadership that carries on in these difficult days in that stricken land. She is one of that great Christian fellowship of youth that must hold high the banner in days like these.

Ann Judson Chapters who are studying about the Judsons, Ann and Adoniram, in their foreign mission program entitled GREAT CHRISTIANS, will be interested in the following poem. It is written

by Margaret Carol Patricia Ann Hanna, daughter of the late Alexander C. Hanna and a great-granddaughter of Adoniram Judson. She is 13 years old.

BURMA

Oh, Burma! Oh, Burma!

The land where Judson trod,
The land where Buddha reigns,
In place of holy God.

Land of the golden east,
What storm has struck thee now?
Land of the heathen realm,
What blast has smote thy brow?

Thy stately mountains reached up high,
To touch the sun's warm glow,
Thy dipping valleys calmly lay,
No thought of hostile foe.

Oh, Burma! Oh, Burma!
Where Judson's feet have pressed,
Upon thy rich brown earth,
Of woodland, vale, and crest.

Where golden sunlight rays,
Or drizzling tropic rains,
Never dim the beauty,
Of thy fields, hills, and plains.

What deathly menace overcame,
Thy regions, far and wide?
Who dared to touch thy sacred soil,
Of town and countryside?

Oh, Burma! Oh, Burma!
Where Judson labored long,
Among the lost pagans,
To teach them right from wrong.

God grant a day to come,
Upon thy war-torn shore,
Where peace shall reign again,
With joy forever more.

Adventure Packet

A new name and a new packet. It is the work kit of the Baptist Youth Fellowship. Every church youth group should have at least one of these. The price is \$1.00. In the packet are pamphlets on various phases of the program of the Fellowship and a Guide to tell you how to use them in working out the

program of the year which is entitled "A Plan of United Youth Action for Christ." See page 490.

Sally Peck and Alma Noble girls, this is your program too. Much will depend upon girls in these coming days. Not only your cooperation but your active leadership will be required. The program of the fellowship is ready for you. See to it that the youth group in your church puts in its order for the packet at once. You will want these tools for the task. Order from Baptist Youth Fellowship, 1701 Chestnut Street, Philadelphia, Pa.

A Flag Ceremony

At the National Guild banquet in Cleveland in May the program came to a close with an impressive flag ceremony in keeping with the Guild theme for the year. This ceremony is suitable for use at a banquet or a service in a large room. It is simple and adaptable to almost any group. It uses the flags of the Nations. With a little planning these may be purchased or made of paper or cloth. Pictures of the flags can be found in any large Webster's dictionary. Mimeographed copies of the ceremony may be had by writing to the Department of Missionary Education, 152 Madison Avenue, New York, N. Y. Ask for the flag ceremony "Fling Out the Banner." It is 5 cents.

The Highest Flag of All

Younger groups especially will find the story by that title, by Margaret M. Clemens, very interesting to read and to dramatize. The story has to do with the Christian flag. The book may be in many church libraries, or may be ordered from the nearest branch house of the American Baptist Publication Society. Price \$1.00.

At the West Virginia House Party a Junior High group dramatized the story for the opening program on the first evening. It



Guild Girls at Youth Fellowship Booth in Cleveland

was beautifully presented and emphasized the theme of the House Party and of the year. For part of the presentation a huge disc, painted to represent the world, was carried in. A doorway was cut in the lower part for the characters to step through. Presented in costume, with lovely flags carried, and suitable music interspersed between the episodes, it made a most impressive pageant.

Nancy Joins the Guild

The Guild has a most interesting movie by that title which points up the activities of the World Wide Guild as portrayed by girls in a typical Guild Chapter. It has been worked out by one of our Guild groups working with the Literature and Visualization Department of the Council on Finance and Pro-

motion. You may order it from the Council, 152 Madison Avenue, New York City. The charge is \$1.00 plus return postage.

Flags

Do you want flags? Here is where to order them.

CHRISTIAN FLAGS (fast color soft cotton), 12 x 18 inches, 15 cents; \$1.25 a doz.

CHRISTIAN FLAG SEALS (in color), 15 cents a box of 100.

Order from the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

FOREIGN FLAGS (printed muslin), 11 x 18—set of 42, \$4.25; separately, \$1.50 a doz.; delivery extra.

Order from the Westminster Press, Witherspoon Building, Philadelphia, Pa.

Children's World Crusade

Dear Boys and Girls:

Shall I tell you the very happiest

news I know first of all? Do you know that this year the Children's

World Crusade broke its own previous high record in its Love Gift? Last year the Crusade gift was \$19,667.33. This year you sent in a total of \$19,682.14, the largest Crusade gift ever to be reported! How I wish I could visit each and every one of you to tell you how much your gift is appreciated. Boys and girls far around the world, as well as some here in America, had food, clothes, books and toys as well as a Sunday school and a missionary teacher and friend, because you cared enough to share.

This year for your missionary offerings we hope you will be using MONEY TRAVELS. Wouldn't it be wonderful if you could give twice as much as you gave last year! You can if you'll try!

We have so much to be thankful for. Giving our money is one way of saying "Thank you" to Jesus for all he has given us. Jesus said, "It is more blessed to give than to receive."

Sincerely your friend,
Florence Stansbury.

Our Missionaries' Thank You

620 Tulare Street
Fresno, California

Dear Crusaders:

We have received so many kind letters from you that we find ourselves without sufficient time to answer all of you individually. We do want you to know that we appreciate your interest in us and in the work at the Christian Center. So we take this opportunity to thank all of you for your interest and for the many gifts that you have sent to us in the past.

Busy days are ahead of us for school days are drawing to a close and with the start of vacation our Vacation Church School will occupy our attention and will be the means by which our boys and girls will spend many happy hours.

In closing please remember the invitation that we made when we



William Bishop

were first chosen as your Special Interest Missionaries, that is, if ever you have the chance to come to the state of California please drop in and let us meet you.

Your friends,
Mr. and Mrs. Edward H. Tong
and Gabrielle Lynne.

Congratulations, William

May we present Master William Bishop of Salt Lake City, son of the Tri-State Evangelist, Rev. Walter Bishop. William has for the second consecutive year qualified as the champion reader in the Children's World Crusade of that state. We hope this is but the beginning of a long and useful life lived in the interest of the Missionary program of our church! And may we say "Congratulations, William!"

Crusade Memory Project

Each year the children of the Children's World Crusade participate in a special memory project. It may be used by the group in their worship services throughout the year.

SCRIPTURE: John 15:14-17.

HYMN: "God Loves His Children Everywhere," from *Hymns for Junior Worship*.

It makes no difference, East or West,
Wherever we may be,
God is our Father, Friend, and Guide,
His gifts are showered on every side;
He cares for you and me!

It makes no difference, North or South,
Wherever we may be,
God loves his children everywhere,
And guards us with His tender care;
He loves both you and me!

PRAYER:

Lord Jesus, show me something to do
for You;
Something loving to say; something
kind to do;
Somebody to comfort; something lovely
to make;
Help me to watch with Your eyes for
chances to do Your work,
Because I love You.

Used by permission Macmillan Co.
From *I Will Think of Jesus*
by N. E. NICHOLL.

Let's Go to Latin America

What fun it is to plan for a long trip. There are so many details to think about. This trip is especially chartered for the Children's World Crusade, and even though we will have to take this trip through the eyes of other people, yet there are many things we can take along that will help make it real to the children as we study.

The leader will need to be thoroughly familiar with all the materials available. Our BAPTIST CHILDREN'S PACKET ON LATIN AMERICA is a "must" for all Crusade leaders, as it forms the basis of study for the year. Our own Baptist missionaries have written the stories for this packet about children whom they have had the privilege of knowing and working with. What an opportunity to acquaint our boys and girls with other children. In addition to the stories, there are two picture sheets showing children from Cuba, Mexico and Puerto Rico at work and play. A sheet titled "Suggestions to Leaders" gives directions for activities. Included in this sheet are suggestions for menus and games. So the Baptist Children's Packet on Latin America is a "must" for every leader.

If you wish additional stories *Six Stories about Mexico and the Caribbean Islands* and *Six Stories about South America* offer much valuable material.

Our pamphlet, "Missionary Education for Children," discusses the use of these materials and suggests an outline for use in the development of a complete unit of study.

Maps, listed in our "Leader's Materials," are a great aid in helping children to orient themselves and become acquainted with other lands and peoples.

The public library will provide limitless numbers of books for children, as well as leaders, and pictures of the Latin American countries we are especially interested in.

Steamship and railroad companies are usually quite generous with posters and publicity materials they may have advertising these countries.

Pictures, books, posters, samples of native handicraft well displayed create an atmosphere of interest and desire to know more about certain peoples and places.

With these materials the leaders and the children may think together and plan the study on Latin America.

To approach the study of Latin America is comparatively easy, for traditionally it is a land of gay colors, fun and festival! We also want children to feel a deep sense of their responsibility to a people who live so near and who know so little about Jesus. The emphasis must be on what the church is doing to tell to Cuban, Puerto Rican, Nicaraguan and Mexican children the story of Jesus. May our prayer be "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Money Travels

"For God so loved the world that he gave his only begotten son." What more beautiful gift could be

given? For us so much was given, what may we give in return? As followers of the Christ few adults and even fewer children have any very well adjusted plans for giving to the ongoing program of our great missionary enterprise. Was it not E. Stanley Jones who said, "Your outreach depends upon your upreach." Are we loath to provide for our far-reaching program because we fail to heed the call of him who said, "It is more blessed to give than to receive."

To discuss stewardship in terms of dollars and cents with children is futile since we cannot point out values in terms they can understand. If, however, we can help children to know something of our work and program and can translate the money they give into living personalities, we can build the very foundations of stewardship as a response to a felt need. In such a program of stewardship education we can help children see that knowing Christ is the greatest gift America has to make to the world; that in providing the money to send missionaries we have a part in sharing this great gift with people far around the world.

This new gift project is designed to introduce stewardship to children in a way they may understand, and to educate them in the Christian's responsibility for a wise use of

his money. Boys and girls hearing the stories of Jesus learn to love him and long to have a share in sending that message to children who do not know him. As leaders it is our privilege to help children feel their obligation to the church, sharing in its support and program. Children have an opportunity to give to their church each Sunday. They see its needs and have the joy of helping to meet them. In our missionary giving it is difficult for children fully to appreciate the needs of boys and girls whom they cannot know except through stories. This picture folder in a simple way visualizes our task. Each picture shows a need, which together with the story, tells how some children caught the vision of another's need and through a special love gift helped to provide for it.

In worship children feel particularly close to Jesus. The story material to be used with **MONEY TRAVELS** was written expressly for the worship period of the group using it. Worship has as an integral part of its expression the giving of an offering, one of the most tangible ways we may express our gratitude. To children this is particularly important since they need in some real way to express this thankfulness. To develop in children methods of giving that have meaning for them is the foundation of an interest that will continue through the years. Children are interested in other children, where neither race nor color is a barrier. Child-like enthusiasms for another in need strengthen the ties of fellowship in a world such as this.

After the story has been told and the picture discussed, the children are given an opportunity to present their offering. The experience is then completed by each child pasting the cut-out into the outline indicated in each picture. This final act helps children to feel that they had a part in meeting the need.

MONEY TRAVELS



✠ THEY SERVED THEIR DAY AND GENERATION ✠

Joseph M. Smith

Joseph Mark Smith, for 16 years a missionary of the American Baptist Foreign Mission Society in Pyinmana, Burma, died at the age of 58 in Eau Claire, Wis., on July 30, 1942, following an emergency operation. "Great body, great heart, lovable Joe!" writes a fellow missionary. "He was a big brother to everyone in Burma. Pastor, farmer, missionary and friend, Joe was a Christian of the highest order, loved by all. How we shall miss him!" He was born on January 3, 1894, in Sioux Falls, S. D. After service in France in the first World War, he returned to take up his studies in the South Dakota State College. Upon graduation in 1923 he was married to Miss Edna Anderson, a schoolmate, on June 7, 1923. In June 1942, Mr. Smith received the honorary degree of doctor of divinity from the Northwestern Bible School. All who attended the Cleveland Convention remember his stirring part in the program on which he represented missions in action. He had specialized in agricultural work, but his emphasis was always on evangelism. He went to Burma to spread the gospel, and he came home to rest that he might return. He is survived by Mrs. Smith and six children.

Laura Hardin Carson Merriam

Mrs. Laura Carson Merriam, retired missionary of the American Baptist Foreign Mission Society, died at the age of 83 in Honolulu, Hawaii, on July 19, 1942. As Laura Hardin she was born near Blair, Neb., on September 28, 1858. She was graduated from the Nebraska Baptist Seminary in 1883. She received her appointment as a missionary to Burma, under the Woman's Foreign Mission Society, in July 1883, and was designated to Karen work in Bassein. In December 1886 she was married to Rev. A. E. Carson, pioneer among the Chins. For 35 years they labored there and erected buildings, established schools and churches, did translation work, and placed the work among the Chins of that great area on a sure footing. Their experiences were published under the

title, *Trails, Trials, and Triumphs*. Mr. Carson died in 1908. In 1926 Mrs. Carson married Judge J. H. Merriam of California. Mrs. Merriam had been spending the past few years with her two sons in Honolulu, Max and Carl Carson, the former a government water engineer for the Hawaiian Islands.

Chester LeRoy Klein

C. L. Klein of Burma, missionary of the American Baptist Foreign Mission Society among the Karens, died somewhere in India on July 26, 1942. He and Mrs. Klein could have left Burma months ago, but they chose to remain. Mrs. Klein, a graduate nurse, after strenuous emergency nursing, finally left for America to be with their children. Shortly after her arrival Mr. Klein was reported as "resting" in a hospital in India. Then came the news that he had died. He is the first of our missionaries to lay down his life during this great struggle. He was born in Sandusky, Ohio, February 16, 1893. He left school to serve in France during the first World War. On his return he completed his college course at Denison

University and sought appointment to foreign mission service. He was married in Rangoon, in June 1920, to Miss Alice Glazier, R.N., an appointee of the Woman's Society. For 21 years Mr. Klein served in Burma, at Moulmein, Shwegyin, and Toungoo. He was a true missionary and the Karens knew and loved him. He lived with them and helped them to achieve responsibility for their own work. He is survived by Mrs. Klein and four children.

John McGuire

Dr. John McGuire, retired missionary of the American Baptist Foreign Mission Society, died at the age of 84 on July 17, 1942 in Puerto Rico. He was born at South Bend, Ind., November 11, 1858, and was educated at Rochester University and Rochester Theological Seminary. His appointment to Burma came in 1891. Shortly after arrival in Burma he married Miss Inez Ulery, who had gone to Burma in June 1889, under the Woman's Foreign Mission Society. In 1907 he became President of the Burman Theological Seminary where he added a new dormitory and an infirmary and two new teachers' houses to the equipment. He gave much of his time to translating text books and tracts for students and preachers and issued a two-volume history of the Old Testament. For years he was on the Burmese language committee, and many younger missionaries took their examinations under him. In 1927 he went to the hill station of Maymo for his work on the translation of the Bible. In 1933, after 42 years of service in Burma, he and Mrs. McGuire returned to America and went to Puerto Rico where their daughter and son live. There until about two years ago he continued the translation and literary work to which he had devoted so much of his life. A fellow missionary writes: "His intensity of purpose constantly filled his mind and heart with plans for the salvation of Burma. He was a man whom one came to admire and love more and more the better one knew him." Mrs. McGuire died in Burma in 1941.

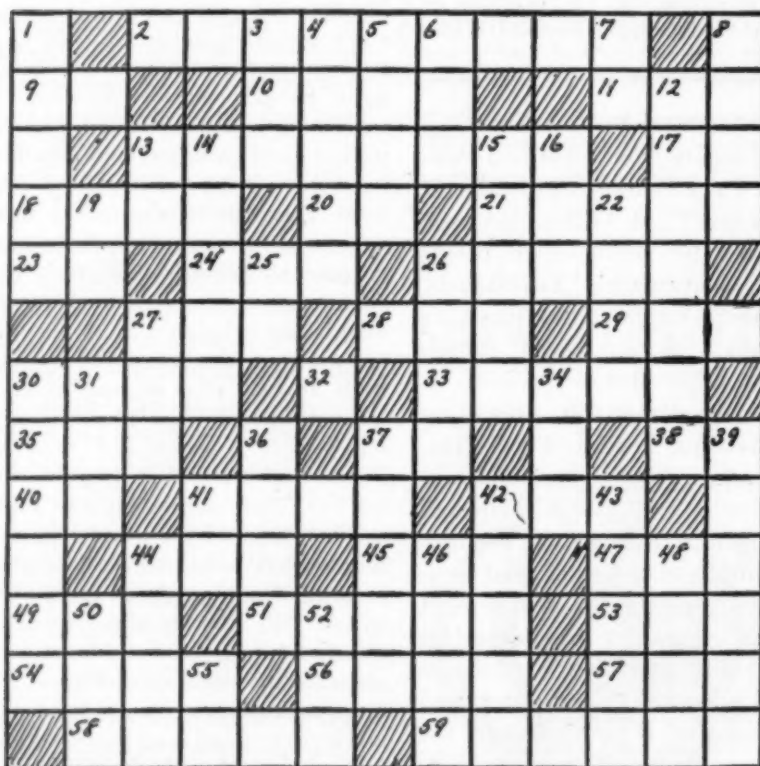
Sentenced to a Pension

A dramatic sketch entitled, *Sentenced To A Pension*, by G. Merrill Lenox and C. M. Gallup, has been prepared for presentation before State Conventions, Associations, Laymen's Conferences, Women's Meetings, or any local church group. This sketch provides a means of attractively presenting the Retiring Pension Fund Plan. It requires about 25 minutes and calls for 15 men and 4 women as participants. It is simple, requires a minimum of costuming and scenery, but constitutes a dignified yet fascinating way of presenting this cause. It is available free of charge at the offices of The Ministers and Missionaries Benefit Board, 152 Madison Avenue, New York, N. Y.

No. 62—The Woman of Samaria

ACROSS

- No. 62—The Woman of
Samaria
- ACROSS
2. "... of this water shall thirst again." John 4:13.
9. Hebrew deity.
10. "in their hands they shall . . . thee up." Matt. 4:6.
11. Equality (comb. form).
13. Same as 2 across.
17. Transpose.
18. "springing up into everlasting . . ." John 4:14.
20. Sunday school.
21. "when they had . . . about five and twenty or thirty furlongs." John 6:19.
23. "I have meat to eat that ye know not . . ." John 4:32.
24. "But . . . hour cometh, and now is." John 6:19.
26. "from whence then hast thou that living . . ." John 4:11.
27. Bag.
28. "Now Jacob's well . . . there." John 4:6.
29. Lighted.
30. "How is it . . . thou, being a Jew, askest drink." John 4:9.
32. ". . . that speak unto thee am he." John 4:26.
33. "true worshippers . . . worship the Father." John 4:23.
35. "Sir, I perceive that thou . . . a prophet." John 4:19.
37. Grand Tyler.
38. Plural endings of nouns.
40. The (Fr.).
41. ". . . me to drink." John 4:7.
42. "thou wouldest have asked of . . ." John 4:10.
44. 2000 pounds.
45. Royal Scottish Academy.
47. Grandson of Benjamin. I Chron. 7:7.
49. Ephesians.
51. ". . . be in him a well of water."
53. ". . . , thou hast nothing to draw with." John 4:11.
54. "and the well is . . ." John 4:11.



© V.A.W. CO.

29. Lighted.
30. "How is it . . . thou, being a Jew, askest drink." John 4:9.
32. ". . . that speak unto thee am he." John 4:26.
33. "true worshippers . . . worship the Father." John 4:23.
35. "Sir, I perceive that thou . . . a prophet." John 4:19.
37. Grand Tyler.
38. Plural endings of nouns.
40. The (Fr.).
41. ". . . me to drink." John 4:7.
42. "thou wouldest have asked of . . ." John 4:10.
44. 2000 pounds.
45. Royal Scottish Academy.
47. Grandson of Benjamin. I Chron. 7:7.
49. Ephesians.
51. ". . . be in him a well of water."
53. ". . . , thou hast nothing to draw with." John 4:11.
54. "and the well is . . ." John 4:11.



© W.A.W. CO

No. 9

Last Month's Puzzle

56. Silkworm.
57. Finial.
58. "good were it for that man if
he had . . . been born."
Mark 14:21.
59. "Sir, give me this water, that I
. . . not." John 4:15.

Down

1. Violoncello.
3. Japanese sash.
4. Reason.
5. "and he was strong as the . . ." Amos 2:9.
6. "how long will it be . . . they attain to innocency." Hosea 8:5.
7. Japanese measure.
8. "many more believed because of his own . . ." John 4:41.
12. Aseptic.
13. Defender of the Faith.
14. To tat again.
15. Rubbish.
16. "thou art neither cold nor . . ." Rev. 3:15.
19. ". . . thou knewest the gift of God." John 4:10.
22. "our father Jacob, which gave us the . . ." John 4:12.
25. House of Commons.
26. "which art, and . . . , and art to come." Rev. 11:17.
27. "wearied with his journey, . . . thus on the well." John 4:6.
30. Jesus . . . with the woman of Samaria.
31. Holy Roman Empire.

34. Servant of Solomon. Ezra 2:57.
36. "repentance for the remission of . . ." Luke 3:3.
37. Ancient city south of Gaza. Gen. 10:19.
39. "God is a . . ." John 4:24.
41. "And he must needs . . . through Samaria." John 4:4.
42. Place to which a portion of the Israelites were transported by Shalmaneser. II Kings.
43. Money hoarder.
44. "he would have given . . . living water." John 4:10.
46. Long cut.
48. Tears.
50. "not with ink and . . . write unto thee." III John 13.
52. "Jesus saith unto . . . , Woman, believe me." John 4:21.
55. Post village.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Citizenship and Liquor

By LORRAINE B. SPOERRI

MRS. AVERAGE CITIZEN is being bombarded today on all sides with articles, radio speeches, editorials on some phase of patriotism, citizenship or the principles of democracy. She puzzles her head over "parity prices," "price ceilings," "wage control," and wonders whether it is her patriotic duty to support them.

Mrs. Christian Citizen has a more difficult job, since her first allegiance is to God, and she must do what she can to make governmental principles and legislative acts conform to His will. She realizes that in a democracy each citizen bears her share of responsibility for what her government does. How can she best assume that responsibility?

Democracy is the form of government which expresses most nearly the Christian way of life. "We hold these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." That is an expression of Jesus' principle of the brotherhood of man. But just because it

was set forth in the Declaration of Independence does not insure that it is the measure by which all laws and acts are judged today. It is the *responsibility* of Mrs. Christian Citizen to make this principle vital in the life of which she is a part. She must be concerned for the welfare of all groups—the Japanese, the Negro, the slum dweller, the farmer. She must do what she can to see that each has an opportunity to develop as God meant that he should. Ever and always her concern must be to help others.

What is today the relationship of good citizenship to the perplexing problem of liquor? One sincere Christian woman said to me the other day, "I have friends who drink who are a lot better than I." Many of us face this seeming contradiction. But are they good because they drink, or in spite of it? Would not their influence be greater if they abstained? May not some young person who follows their example find the desire too strong, so that he ends up a moral and physical wreck?

I recommend that you read *Alcoholics*, *Anonymous*, just to refresh your memory as to the

tragedy which alcoholism brings to lives. It is a great tribute to the power of the Christian religion. Therein is many a story of drunkards who were redeemed with the help of Jesus' message as personally presented by a rehabilitated inebriate.

But this is a type of witness which is not open to all of us. However, each of us can make her stand known. My husband and I attended a large social function last winter at which punch was served. I took one sniff and said, "I think we won't drink this." As I turned to put my glass on the punch table, I noticed two others that were full among the empty cups. What if there had been a dozen or two? Wouldn't it have made the hostess change the concoction on the next occasion?

Mrs. Christian Citizen does more than make her own personal position known. She writes to her Congressmen in support of such measures as S860, the bill to control the sale of alcoholic beverages around military establishments. She uses her influence in cooperation with other Christians to prevent the renewal of licenses to liquor establishments which violate the statutes. We have just heard an interesting story concerning an habitué of a tavern which was closed through the efforts of members of our church. The chief of police said that as long as the tavern was open this woman had neglected her home and family. Since its closing she had been staying at home, taking proper care of her house and children. It does pay to remove the sources of evil in one's community.

Another practice which should be protested was brought forcibly home to me one day when I heard my eight-year-old daughter singing a ditty which she had heard over the radio advertising a brand of ale. If all Christian Citizens wrote

to their local stations and objected to liquor advertising on the radio, it would probably be stopped. Shall we try it?

One of the state chairmen of Christian Citizenship asked me to be sure to mention the increasing number of scenes in the movies which depict drinking. Here is another place where you can protest. Write your criticism to Motion Picture Producers and Distributors of America, 28 W. 44th Street, New York City. State the name of the picture, the producer, the theatre in which it appeared, and the scene or scenes to which you objected and the reasons for your objection. This is certainly a duty for Mrs. Christian Citizen who is concerned about the morals of the coming generation.

It is said by the psychologist that people drink as a way of "escape." What are the conditions in your community from which people feel the need of escaping? Does every family have a decent home, or are there slums in your town? Are conditions so crowded that there is no place for father to sit and read the evening paper in peace and quiet? Is there a room where the young people can entertain their friends? What about labor conditions in your town? Is the work gruelling, the machinery hazardous, the atmosphere unbearable? Does everyone have a chance to earn a living? What are the recreational facilities of your town? Does the community furnish anything besides the movies and the taverns? Do the schools offer any recreation for young people? What does your church do for them?

You see, Mrs. Citizen, it's a tremendous job to be a *Christian* citizen. But how rewarding it is to see the clear, shining faces of those who have a chance to live the Christian way because of your effort in helping to make democracy work.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

Again—"The Play's the Thing!"

Church groups were reminded last year that "Love is the key to service," and doubtless many presented the case of "Sixty Million Unchurched People of the United States versus the Baptist Churches" as suggested in the 1941-1942 program series. One of these, the Woman's Society of Elliott Avenue Baptist Church, of Springfield, Ill., won first prize for the "trial" prepared by Miss Jessie R. Dashner.

The contest judges, Mrs. Augusta Walden Comstock and Miss Olive Russell, gave the following reasons for the award:

The clever way of showing the unchurched by means of the testimony of various church organizations how the church is constantly functioning in ministry to the poor and the suffering, and how it is endeavoring to banish race prejudice and to spread the Gospel to people of all races in our country.

For the emphasis given to the invitation embodied in the inscription on the Statue of Liberty:

Give me your tired, your poor,
Your huddled masses yearning to
breathe free,
The wretched refuse of your teeming
shore,
Send these, the homeless, tempest-
tossed, to me:
I lift my lamp beside the golden door.

—EMMA LAZARUS

The author of the play adds: "This is an invitation to the foreign-born given by the United States. But it is the Christian churches who are showing these immigrants by word and deed that they are welcome here and that 'God has made of one blood all nations of men.'"

Dramatization also proved advantageous to the Woman's Missionary Society of First Baptist Church, Santa Ana, Calif., whose program on *Christian Literature* won second prize. This "unusual and gripping plan to advertise, and to awaken and increase interest in, our denominational literature through personalities rather than the use of the printed page" is of especial interest at this time, because of the emphasis on denominational publications in the October topic in *Faith*. The prize-winning description follows:

The quotation heading the program in the year book was:

At learning's fountain it is sweet to
drink

But 'tis a nobler privilege to think.

—Sara

First, let me tell you about the platform setting. Against a background of dark green burlap, boughs of eucalyptus and tea-tree were placed to simulate a park where graceful sprays flanked a beautiful life-sized figure of the Christ in white robes. This figure had been fashioned of plaster board by the husband of a member of the society, and was made to represent a statue. On the foundation, shaded in gray to look like carving, were the words, *Love Overflowing*. A low, white lattice fence was placed across and back of the center stage with a gateway opening to reveal the statue. At nearer front right was a flowing fountain (electrically operated) surrounded by ferns. Other arrangements of greenery were placed to the right and left of the stage. The reading chairman's

table with books was placed on the floor at the left of the platform.

The chairman announced: "This program on Christian Reading and Literature expresses *Love in Learning* and is dedicated to all seekers of the best. From that great 'Fountain of Love' flow many blessings, among them that of *learning*. Learning itself may be considered an 'Unsealed Fountain'—the streams of which flow far and ever farther as we pursue them. The sources of our Christian reading are: the Bible, our missionary and devotional reading books, and denominational publications.

The Reading Chairman of the Society gave brief sketches of the books for the year. These were interesting and pleasing, the chairman endeavoring to increase the desire of the members to read the books for themselves.

Impersonations of Baptist publications, which count in the reading program, were then given by four members, who entered through the gateway (as did the Reading Chairman before them). They were costumed in white choir robes with streamers over one shoulder and secured at the waist. The streamers were lettered as follows: A BOOK OF REMEMBRANCE, MISSIONS, LIFE LINES, THE SECRET PLACE.

Each "book" spoke, showing the pages of the publication which she held. Then came the Literature Chairman with notebook and pencil, explaining her duties to look after subscriptions and orders.

Emphasis upon the Bible as a part of our Christian reading was made through the singing of a duet, "Holy Bible, Book Divine." To the accompaniment of soft music, the member impersonating *The Secret Place* stepped forward, and picked up the open Bible. She then took her place where a focus light switched on from behind the scenes shed bright rays upon the Bible

pages. After reading, "Heaven and earth shall pass away, but my Word shall not pass away," and other short appropriate passages, she stood with the open Bible while the duet was sung.

EARN MONEY for U. S. BONDS

Your group can easily earn money for investing in War Bonds by selling **HANDY WACKS** Hangup Waxed Paper.

Write today for full particulars

HANDY WACKS CORPORATION
Sparta, Michigan

CHRISTIAN GREETING CARDS

for re-sale or personal use. Christmas cards. Also cards for all occasions. Birthday, Congratulations, Good Cheer, Get Well, and Sympathy folders. True Christian sentiments. Each exquisite card has some distinctive touch which gives it instant appeal. There should be a BIG demand in your community for these cards. Rock-bottom prices insure our agents large all-year-round profits. Write TODAY for complete information.

SCRIPTURE GREETING CARD COMPANY
Dept. 17 Box 9342 Philadelphia, Pa.

A review of *The Seed and the Soil* completed the program. However, the devotional service, tied in splendidly. "Wonderful Words of Life" was sung as a duet; the study passages were from I Timothy 4:13; II Timothy 3:16; Proverbs 3:13-18.

The Literature Chairman had a table stationed near the door, with copies of the publications and various leaflets. Members were invited to take the free leaflets. Book marks, bearing an invitation to the meeting, had been distributed in the foyer the preceding Sunday.

Of course, readers of the *Open Forum* know that *Life Lines* is the title of the last January book. The new one will be called *Strongholds*.

IN THESE DAYS OF

Investment Impermanence

One may turn with confidence to that form of security which has never failed — which has never been liquidated — an investment in life, and in things of the Spirit, in the rehabilitation and the uplifting of the lives of women and children in lands temporarily under the dark cloud of war.

Your Annuity Gift Now

will be invested conservatively and safely, and a steady, dependable income will be paid to you as long as you live.

When it is released, the residuum of your gift will be re-invested — this time in the lives of those with whom we work in lands across the seas.

For further information about ANNUITIES, write to

MISS FRANCES K. BURR, Treasurer

Woman's American Baptist Foreign Mission Society

152 Madison Avenue, New York City

BOOK REVIEWS

(Continued from page 483)

tors, nurses, and in other walks of life. A father, Daniel Bliss, and his son, Howard, served the university as presidents until 1922, since then Dr. Bayard Dodge has served in this capacity. (Princeton University Press; 347 pages; \$3.75.)

• • •

John G. Paton, by J. THEODORE MUELLER, is a new biography of one of the world's greatest missionaries. In readable and attractive style it sets forth the story of his life and ministry in the New Hebrides. The account of Paton's work is "like a beautiful romance which one never tires to read." (Zondervan; 129 pages; \$1.00.)

Books Received

- The Problems of Lasting Peace*, by HERBERT HOOVER and HUGH GIBSON, Doubleday, Doran and Co., 295 pages, \$2.00.
- Religion in Colonial America*, by WILLIAM WARREN SWEET, Charles Scribner's Sons, 367 pages, \$3.00.
- Your Morale and How to Build It*, by AUSTIN PARDUE, Charles Scribner's Sons, 131 pages, \$1.50.
- Altars Under the Sky*, by DOROTHY WELLS PEASE, Abingdon-Cokesbury, 159 pages, \$1.00.
- Dynamite in Europe*, Missionary journeys of Evangelist James Stewart in war-torn Europe as narrated by EVA STUART WATT, Zondervan Publishing House, 237 pages, \$1.00.
- This Critical Hour* (and seven other sermons), by ROBERT G. LEE, Zondervan Publishing House, 146 pages, \$1.00.
- Missionary Education in Your Church*, by NEVIN C. HARNER and DAVID D. BAKER, Friendship Press, 193 pages, \$1.00 cloth, 75 cents paper.
- Does the Bible Sanction War?*, a fundamentalist refutation of pacifism, by HAROLD SNIDER, Zondervan Publishing House, 158 pages, \$1.00.
- A Pioneer Trio*, Biographical sketches of Fredrik Nilsson, Gustaf Palmquist, Anders Wiberg, early Swedish American Baptists, by JONAS OSCAR

- BACKLUND, Swedish Conference Press, 128 pages, \$1.00.
- Pioneering for Christ in Xingu Jungles*, missionary adventure in the heart of South America, by MARTHA L. MOENNICH, Zondervan Publishing House, 196 pages, \$1.50.
- Beyond Romance*, A true missionary story from India, by FLORENCE RALPH, Zondervan Publishing House, 132 pages, \$1.00.

A STAR IN THE EAST

An account of our mission to the Karens of Burma, containing information about these most interesting people not available elsewhere.

You will find it interesting supplementary reading in view of present conditions in Burma.

A limited number of copies to be had at 75 cents postpaid, cash, check or money order, from the author, REV. E. N. HARRIS, 1014 Campus Avenue, Redlands, Cal.

OUT-OF-PRINT and Hard-to-Find BOOKS supplied.
Also family and town histories, magazine back numbers, etc. All subjects, all languages. Send us your lists of wants — no obligation. We report promptly. Lower prices.

Religious Books a Specialty
(We also supply current books at publishers' prices, postpaid)

AMERICAN LIBRARY SERVICE
117 W. 48th St., Dept. 194, New York City
We Buy Old Books and Magazines



the Bible with its life saving message be taken to every home — in every land. For it is only through God's Word that true peace for all mankind can and will be known throughout the World.

The American Bible Society is ready to act for you in the necessary work of Bible distribution, of supplying Bibles, New Testaments or portions of the Scriptures wherever they are needed and in whatever language.

You can help in this noble work with actual aid to yourself by securing an American Bible Society Annuity Agreement which returns as high as 7% under a plan which has never failed to make prompt payments in over 100 years of the Society's activities.

Investigate this Plan of Christian giving at once! Send for the booklet "A Gift That Lives" — you'll find happiness and lifelong security in its very interesting story.



American Bible Society, Bible House, New York, N. Y.
Please send me, without obligation, your booklet B-57 entitled "A Gift That Lives."

Name.....

Address.....

City.....

Denomination.....

State.....

Choir & Pulpit COWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.
1162 South 4th St., Greenville, Ill.

WARREN'S BOOK SHELF

Headquarters for low priced Christian literature. Send for list. Address: Warren's Book Shelf, Bristol, Penn.

still \$250
for a fine single room with bath

\$3.50 to \$7.00 Double
1000 ROOMS • 1000 BATHS
Write for Maps and Booklet
George H. Newton — Manager

Prince George Hotel
14 East 28th St.
NEW YORK, N.Y.

When the Peace Comes

Someday, and if God wills, may it be soon, Peace will come. Then for that World of Tomorrow let

the Bible with its life saving message be taken to every home — in every land. For it is only through God's Word that true peace for all mankind can and will be known throughout the World.

The American Bible Society is ready to act for you in the necessary work of Bible distribution, of supplying Bibles, New Testaments or portions of the Scriptures wherever they are needed and in whatever language.

You can help in this noble work with actual aid to yourself by securing an American Bible Society Annuity Agreement which returns as high as 7% under a plan which has never failed to make prompt payments in over 100 years of the Society's activities.

Investigate this Plan of Christian giving at once! Send for the booklet "A Gift That Lives" — you'll find happiness and lifelong security in its very interesting story.

SEND IN THE COUPON NOW!

Timely Treatments of Vital Subjects

IN THESE BOOKS OF

The Judson Press

IT BEGAN IN BURMA

By

RANDOLPH L. HOWARD



For fifteen years Dr. Howard was a teacher in Judson College, Rangoon. During that period and on a recent tour he visited every part of Burma. He has an inspiring story to tell of his personal contacts with the missionaries. They have shown themselves true ambassadors of Christ. A book that deserves the wide reading it is now enjoying.

\$1.00 Cloth Paper 60¢

CHRISTIAN EDUCATION IN THE LOCAL CHURCH

By OLIVER DEW. CUMMINGS

By writing this book, the author has made a substantial contribution to the literature on Christian education; and the Publication Society in order to give the book the widest possible circulation has made the price very low. It gives an excellent survey of the total educational responsibility of the church. Plans and techniques advocated will find practical application.



\$1.00 Cloth Paper 60¢

WORSHIP IN THE CHURCHES

By

WILLIAM ROY MCNUTT



Showing a firm grasp of the subject, the author makes a careful study of the aspects of worship in today's churches and offers constructive criticism and suggestions. It is an important book in two ways: It presents the study of corporate worship with authority and clarity; it is one of the few books on this subject by a Baptist.

Gold Stamped
\$2.00 Cloth

BAPTISTS:

THEIR MESSAGE AND MISSION

By HILLYER H. STRATON

This history of the Baptists is unusually appealing in the light of present conditions. Its implications are world-wide; its treatment is inspiring. Baptist emphasis upon the authority of the Bible and practice of Christian democracy were never more significant, and Dr. Straton shows their influence upon our way of life.



Gold Stamped
\$1.25 Cloth

SQUARING UP 30 TALKS TO JUNIORS

By

JULIUS FISCHBACH



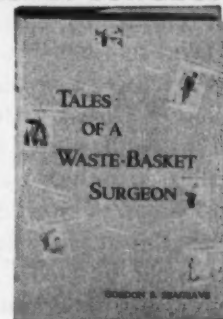
Leaders of boys and girls will welcome this sparkling book, written by a young pastor who has made a name for himself in his work with children. His talks, which make use of objects in a unique way, are valuable lessons for Juniors. He also introduces children into the talks wherever possible. A mine of fresh, usable material.

Gold Stamped
\$1.25 Cloth

TALES OF A WASTE-BASKET SURGEON

By GORDON S. SEAGRAVE, M.D.

The foundations of Dr. Seagrave's present courageous fight in war-torn Burma were laid at tremendous physical expense and with great spiritual fortitude. Today, his name is often seen in the news of the Burma theatre of war, but his bravery is as usual tempered by modesty and a sense of humor. Read his story, written before the war as no one else could write it!



\$1.25 Cloth

"Waste-Basket Surgery" \$1.00

THE AMERICAN BAPTIST PUBLICATION SOCIETY

The Judson Press

72 E. RANDOLPH ST.
CHICAGO, ILL.

Stores Also in Kansas City and Seattle

1701-1703 CHESTNUT ST., PHILADELPHIA, PA.

Order from Nearest Supply House

352 S. SPRING ST.
LOS ANGELES, CALIF.

Add Sales Tax Where Required

CHRISTIAN GREETING CARDS

For Sale or for Personal Use

**EXTRA
MONEY
EASILY
EARNED**

CHRISTMAS GREETINGS — New, Attractive, with worth-while sentiments, many with Bible Texts — in great variety of artistic settings — the type of Greetings Christian people are looking for.

EVERY DAY Greetings — comforting, encouraging messages of cheer to the sick and sorrowing, Birthday, etc. — many with Bible Texts.

Cards that are different — not found in stores — Boxed and Unboxed — good profit, no investment necessary. Write early for free catalog and attractive Sale Plans.

PEASE GREETING CARDS, Inc.
264 Laurel Street Dept. N, Buffalo, N. Y.

Italian Defense Worker Urges Loyalty

A young man in the Italian Baptist Church, Newark, N. J., explained to the young people the reason for his having to give up his Sunday school class, his leadership of the choir and his position as counselor of the Senior B.Y.P.U.

"I think perhaps I should explain my absence from church and B.Y.P.U. in the future. In these times, when war and defense work make so many demands on our time and our lives, we cannot do without God. We need Him more than ever. I am sorry that I cannot be where I have pledged myself to be on Sundays, but I now can be in church only one Sunday in every seven, and that may be the case for the duration. I have been away from church but one Sunday now, but already I feel the loss. I will make up for it through my own daily devotions in my home and by talking of Christ with the young men whom I meet. I must find worship in other ways. We go along Sunday after Sunday, not realizing what a blessing is ours of worshiping in God's house with fellow Christians until suddenly we are denied the opportunity. You still have this God-given blessing. Be loyal to Christ and to your church. Take advantage of your privilege of worshiping with others on Sunday while it is your privilege. My thoughts and my prayers will be here with you each

CHRISTMAS CARDS
THAT HONOR CHRIST

EXTRA CASH FOR CHURCH PEOPLE
Sell Christmas cards that express the true significance of Christmas. 21 exceptionally beautiful folders with scripture texts to sell for \$1 — all triumphs of greeting card artistry. **Special cards for men in military service.** Earn additional big profits with our sensational imprinted lines of 50 and 25 for \$1 with name. Big line of Box Assortments, Christmas Wrappings, Art-Wood Plaques, Scripture Texts, Calendars, Bible Story Books, **BIBLES AND TESTAMENTS.** Sell the fastest money making line and give the biggest values. Rush request for box on approval and Free Catalog of Religious Specialties. Write at once.

NATIONAL ART STUDIOS, Dept. R-1013
Douglas Bldg., Los Angeles, Cal., or 111 E. 5th St., Cincinnati, Ohio

HEADQUARTERS
CHOIR GOWNS

PULPIT ROBES • SABBATH SCHOOLS
HANGINGS • STOLAS • VESTMENTS
ALTAR APPORTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

NATIONAL ACADEMIC CAP GOWN CO.
DEPT. R-1013

AGENTS WANTED

We need 500 Christian workers to sell our splendid religious line of Christmas and everyday greeting cards, pencils, stationery, novelties, sacred music, song books, plaques, motion pictures, Bibles, and books of all kinds. Good commission. Send for our large free catalog.

THE BOONE PUBLISHING COMPANY
P. O. Box 200 Des Moines, Iowa

High School Course at Home

Many Finish in 2 Years

Go as rapidly as your time and abilities permit. Course equivalent to resident school work — prepares you for entrance to college. Standard H. S. texts supplied — Diploma, Credit for H. S. subjects already completed. Single subjects if desired. High school education is very important for advancement in business and industry and socially. Don't be handicapped all your life. Be a High School graduate. Start your training now. Free Bulletin on request. No obligation.

American School, Dept. H-735, Drexel at 58th St., Chicago

SELL Religious CHRISTMAS CARDS
EARN EXTRA CASH

SAMPLE BOX ON APPROVAL
Greeting cards are great morale builders. Let us cheer the men in the service this year and others with religious cards that revere the true Christmas. Represent our Big Line of Box Assortments and make largest profits by giving greater values of our Scripture Text Christmas and Everyday Assortments; Christmas and Everyday Wrappings; 50 for \$1, 50 for \$1.25, and 25 for \$1 lines with name imprinted. Be sure to carry our **BIBLES AND TESTAMENTS**, for there is a growing demand for these and our other religious items. Full information sent with large \$1 box on approval. Send no money. Rush request today. Churches and clubs use this opportunity to raise money for your treasury.

LAWRENCE E. STROBEL & CO., Dept. R-016
257 So. Spring St., Los Angeles, Cal., or 111 E. 5th St., Cincinnati, Ohio

Sunday evening, and you may be sure that every seventh Sunday I shall be present with you."

This young man is not only working twelve hours a day but also carrying three courses in evening high school. We thank God daily for this fine young Italian Christian who lives and radiates the spirit of Christ among his fellow men. — *Mildred L. Spicer.*

Instructions to Subscribers

SUBSCRIPTION PRICE

	United States	Canada	Foreign Countries
Single Copies	\$1.25	\$1.50	\$1.60
In Clubs (5 or more)	1.00	1.25	1.45

Remit by Money Order or Draft. Make all Checks, Postal or Express Orders payable simply to Missions.

Bills, notes, stamps are sent at sender's risk.

When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

Caught by the Camera

Illustrations in This Issue

AMERICAN INDIAN: Memorial window, Stewart, Nevada, 505.

BAPTIST YOUTH: 487-489, 510.

BURMA: Refugees, 466; Brayton C. Case and helper, 467; Pyinmana, 468; Young woman, 509.

CHURCHES: Lansing, Battle Creek, Mich., 472; Chicago, Ill., 476, 477; Queens Village, N. Y., 477.

MISCELLANEOUS: Chung Mei Home, 491; Fannie Doane Memorial Home and children, 496-497; Denison University graduation procession, 499; Rocky Mountains, 470; Trailer camp, 471; Soldier band, 473.

PERSONALITIES: John M. Hestenes, Ethel Cronkhite, 475; R. H. Edwin Espy, 484; Mr. and Mrs. Stanley Cummings, 496; William Bishop, 512; W. E. Skadden, 473.

THE LAST WORD

The postman can never bring too many letters to Missions' office like the following from a club manager in Illinois:

I have just organized another Missions Club to begin immediately. We would like to start with the June (Convention) issue. There are 13 subscribers in this club and 11 of them are new. — *Mrs. Fred L. Pfaff, Joliet, Ill.*

The 11 new subscribers are 11 reasons for the steady upward trend in subscriptions. See score on page 458.

Denominational Directory

Missions Magazine

152 Madison Avenue, New York

Editor—William B. Lippard.

The Northern Baptist Convention

President—Rev. J. C. Robbins, Newton Centre, Mass.
Corresponding Secretary—Rev. J. C. Hazen, Summit, N. J.
Recording Secretary—Rev. C. M. Gallup, New York, N. Y.
Treasurer—H. J. Manson, Brooklyn, N. Y.

American Baptist Foreign Mission Society

152 Madison Avenue, New York

President—Pres. G. A. Hagstrom, St. Paul, Minn.
Recording Secretary—D. M. Albaugh.
Treasurer—Forrest Smith.
Foreign Secretaries—Rev. J. W. Decker, R. L. Howard.
Home Secretary—Rev. Jesse R. Wilson.

The American Baptist Home Mission Society

212 Fifth Avenue, New York

President—Rev. C. H. Heimsath, Evanston, Ill.
Executive Secretary—Rev. George Pitt Beers.
Treasurer—S. E. Henning.
Recording Secretary—Rev. Coe Hayne.
Secretary of Evangelism—Rev. W. E. Woodbury.
Secretary for Latin North America—Rev. Charles S. Detweiler.
Secretary for Edifice Funds—Rev. C. Harry Atkinson.
Secretary of Department of Cities—Rev. John W. Thomas.
Secretary of Department of Town and Country—Rev. Mark Rich.

Woman's American Baptist Foreign Mission Society

152 Madison Avenue, New York

President—Mrs. Leslie E. Swain, Providence, R. I.
Recording Secretary—Mrs. A. J. Mitchell.
Foreign Secretary—Miss Hazel F. Shank.
Home Secretary—Miss Janet McKay.
Treasurer—Miss Frances K. Burr.

Woman's American Baptist Home Mission Society

152 Madison Avenue, New York

President—Mrs. H. S. Palmer, New Haven, Conn.
Executive Secretary—Miss Alice W. S. Brimson.
Secretary of Missions—Miss Gertrude S. de Clercq.
Secretary of Literature—Miss Olive Russell.
Treasurer—Mrs. J. Willard McCrossen.
Christian Friendliness Secretary—Mrs. Edwin H. Kinney, Chicago.

American Baptist Publication Society

1701 Chestnut Street, Philadelphia, Pa.

President—H. T. Sorg, Newark, N. J.
Executive Secretary—Rev. Luther Wesley Smith.
Treasurer—Elvin L. Ruth.
Colporteur Department Secretary—Rev. Mark Rich.
Christian Education Secretary—Richard Hoiland.
Editor of Adult Publications—Rev. Miles W. Smith.
Branches: Chicago, 72 E. Randolph St.; Los Angeles, 354 S. Spring St.; Kansas City, 1107 McGee St.; Seattle Wash., 510 Ranke Bld.; Toronto, 223 Church St.

American Baptist Historical Society

Chester, Pa.

President—Prof. R. E. E. Harkness.
Recording Secretary—Rev. Howard Wayne Smith.
Treasurer—G. O. Philips.
Librarian—Rev. Rittenhouse Neisser.

Board of Education

152 Madison Avenue, New York

President—A. B. Martin, Ottawa, Kans.
Executive Secretary—Rev. Luther Wesley Smith.
Secretary of Schools, Colleges and Seminaries—Dr. Donald Faulkner.
Secretary and Student Counsellor—Rev. Newton C. Fetter.
Secretary of Missionary Education—Miss Dorothy A. Stevens.
Secretary Children's World Crusade—Miss Florence Stansbury.
Field Secretary—Rev. Floyd L. Carr.

The Ministers and Missionaries Benefit Board

152 Madison Avenue, New York

President—Rev. Avery A. Shaw.
Executive Director—Rev. M. Forest Ashbrook.
Associate Director—Rev. G. Merrill Lenox.
Recording Secretary—Rev. C. M. Gallup.
Treasurer—J. Herbert Case. Actuary—H. Pierson Hammond.
Investment Secretary and Assist. Treasurer—S. W. Wheeler.

National Council of Northern Baptist Men

152 Madison Avenue, New York

Chairman—R. C. Hassrick, Philadelphia.
Secretary—W. G. Boyle.

National Committee on Woman's Work

Chairman—Mrs. J. C. Killian; Secretary—Miss Janet S. McKay.

Baptist Youth Fellowship

President—Giles Brown, National City, Calif.
Missionary Education Secretary—Miss Elsie P. Kappen, New York.
Youth Secretary—Rev. Oliver deWolf Cummings, Philadelphia, Pa.

Council on Finance and Promotion

152 Madison Avenue, New York

Chairman—Rev. George D. Allison, Wilmette, Ill.
General Director of Promotion—Rev. Earl F. Adams.
Recording Secretary—William B. Lippard.
Assistant Treasurer—H. R. Bowler.

ADMINISTRATIVE COMMITTEE

Foreign Mission Society—Rev. Jesse R. Wilson; Home Mission Society—Rev. G. Pitt Beers; Woman's Foreign Mission Society—Mrs. L. E. Swain; Woman's Home Mission Society—Mrs. H. S. Palmer; Publication Society—Rev. Luther Wesley Smith; Board of Education—Rev. Newton C. Fetter; M. & M. Benefit Board—Rev. M. Forest Ashbrook; State Conventions—Rev. Paul J. Morris, Rev. R. E. Williamson; Standard City Mission Societies—Rev. A. M. McDonald; Members-at-large—Rev. G. D. Allison, Miss Alice W. S. Brimson, Rev. R. B. Deer, Rev. I. A. Fox, Rev. W. P. Halbert, Miss Janet S. McKay, Rev. R. C. Ostergren, Rev. R. L. Spoerri, Rev. C. C. Tillinghast.

LITERATURE AND VISUALIZATION BUREAU, 152 Madison Avenue, New York. Stereopticon Lectures may also be had from State and City Secretaries marked S. Free literature from every State Secretary.

Directors of State Boards of Promotion

(Star indicates that Director is also State Convention Secretary)

Arizona—*Rev. John M. Newsom, 407 First Nat'l Bank Bldg., Phoenix, S. California, N.—*Rev. C. W. Gawthrop, 83 McAllister St., San Francisco, S. California, S.—*Rev. Ralph A. Jensen, 354 South Spring St., Los Angeles, S. Colorado—*Rev. W. A. Phillips, 611 Colorado Bldg., Denver, S. Connecticut—Rev. W. S. Terrell, 455 Main St., Hartford, S. Delaware—*Mrs. Albert Edge, 1900 N. Monroe St., Wilmington, Delaware. District of Columbia—*Rev. R. W. Weaver, Waddell Hall, 715 8th St., N. W., Washington, S. Idaho—*Rev. R. P. Douglass, 624 McCornick Bldg., Salt Lake City, Utah. Illinois—Rev. Russell F. Judson, 203 North Wabash Ave., Chicago, S. Indiana—*Rev. J. M. Horton, 1729 North Illinois St., Indianapolis, S. Iowa—Rev. B. H. Ward, 902 Valley Bank Bldg., Des Moines, S. Kansas—*Rev. George W. Wise, 918 Kansas Ave., Topeka, S. Maine—*Rev. J. S. Pendleton, 311 Savings Bank Bldg., Waterville, S. Massachusetts—Rev. Benjamin P. Browne, 88 Tremont St., Boston, S. Michigan—*Rev. R. T. Andem, 472 Hollister Bldg., Lansing, S. Minnesota—*Rev. Reuben E. Nelson, 529 2nd Ave., So., Minneapolis, S. Missouri—*Rev. R. P. Douglass, 624 McCornick Bldg., Salt Lake City, Utah. Montana—*Rev. R. P. Douglass, 624 McCornick Bldg., Salt Lake City, Utah. Nebraska—Rev. B. H. Ward (see Iowa). Nevada—*Rev. C. W. Gawthrop, 83 McAllister St., San Francisco, Cal. New Hampshire—*Rev. C. R. Chappell, 22 Amherst St., Manchester, S. New Jersey—*Rev. C. E. Goodall, 158 Washington St., Newark. New York—Rev. H. D. Lundgren, 433 S. Salina St., Syracuse. Metropolitan Baptist Board of Promotion—Rev. R. D. Williamson, 152 Madison Ave., New York. North Dakota—*Rev. Roy W. Hodges, 62½ Broadway, Fargo, S. Ohio—Rev. Paul Judson Morris, Granville. Oregon—*Rev. F. W. Starring, 925 Terminal Sales Bldg., Portland, S. Pennsylvania—Rev. G. R. Merriam, 1703 Chestnut St., Philadelphia, S. Rhode Island—*Rev. K. L. Cober, 404 Lauderdale Bldg., Providence, S. South Dakota—*Rev. John L. Barton, 250 Boyce Greeley Bldg., Sioux Falls, S. Utah—*Rev. R. P. Douglass, 624 McCornick Bldg., Salt Lake City, Utah, S. Vermont—*Rev. Homer C. Bryant, 215 Shelbourne Road, Burlington. Washington—*Rev. H. L. Caldwell, 509 Ranke Bldg., Seattle, S. West Virginia—*Rev. Hugh Pickett, Box 896, Parkersburg, S. Wisconsin—*Rev. E. G. Roth, 1717 W. Wells St., Milwaukee. Wyoming—*Rev. H. A. Bolle, 2519 House St., Cheyenne, S.

State Convention Secretaries Not Directors

Illinois—Rev. R. G. Schell, 424 Reich Bldg., Springfield.
Iowa—Rev. Frank Anderson, 902 Valley Bank Bldg., Des Moines.
Massachusetts—Rev. Isaac Higginbotham, 88 Tremont St., Boston.
Nebraska—Rev. Wm. Park, Room 803, Omaha Loan Bldg., Omaha.
New York—Rev. Roy E. Williamson, 433 South Salina St., Syracuse.
Pennsylvania—Rev. R. B. Deer, 1703 Chestnut St., Philadelphia.

Standard City Mission Societies

Boston—Rev. Ralph C. Ostergren, 88 Tremont St.
Brooklyn—Rev. C. H. Sears, 152 Madison Avenue, N. Y. C.
Buffalo—Miss Ada O. Vail (Acting), 601 Crosby Bldg.
Chicago—Rev. A. M. McDonald, Room 808, 203 N. Wabash Ave.
Cleveland—Rev. D. R. Sharpe, 1104 Schofield Bldg., S.
Detroit—Rev. O. Henderson, 1249 Griswold St., S.
Kansas City, Mo.—Rev. C. P. Jones, 1107 McGee St.
Los Angeles—Rev. Ralph L. Mayberry, 354 South Spring St.
Newark—Rev. W. S. Booth, 158 Washington St.
New York City—Rev. C. H. Sears, 152 Madison Ave.
Philadelphia—Rev. A. T. O. Marks, 1701 Chestnut St.
Pittsburgh—Rev. L. W. Bumpus, 293 4th Ave., S.
Rochester, N. Y.—Rev. A. R. DeMott, 43 N. Fitzhugh St., S.
St. Louis—Rev. Paul Weber, Room 155, 919 North Taylor Ave.
San Francisco—Rev. W. Earle Smith, 83 McAllister St.
Twin City—Minneapolis—St. Paul—Rev. E. A. Finstrom, 529 Second Ave., South, Minneapolis.

Your Relief Dollars Are Reaching Their Destination

EVERY Northern Baptist may rest assured that money given to the World Emergency Fund for World Relief is actually reaching the people for whom it is intended. The Christian relief agencies through which these funds are spent have been investigated by the Committee on Foreign Relief Appeals in the Churches. They have given positive evidence that wartime restrictions do not prevent them from using the money for the purposes stated.

The Church Committee for China Relief, a division of United China Relief, works through its office in Chungking, Free China. Funds are cabled to the Bank of China and administered by the Chungking headquarters of the American Advisory Committee, the Church Committee's agent in Free China.

The American Friends Service Committee, which carries on extensive relief work in Unoccupied France, purchases most of its supplies through neutral Switzerland and is able to transmit money for that purpose.

The War Prisoners Aid Committee of the Y.M.C.A. has permission from the German government to carry on its inspirational and recreational program among war prisoners in Germany. It is also working among prisoners in Africa and in other European countries. Negotiations with Japan look toward the establishment of similar services for war prisoners in the Far East.

The International Missionary Council, which has come to the rescue of established mission stations cut off from former home support, is still able to get help to a goodly number of "orphaned missions" in India, Free China, and Africa, although war has cut off missions in the Dutch East Indies and in Occupied China.

The Y.W.C.A. reports its emergency wartime activities intact. A good deal of its work is carried on among women and girls in Unoccupied France, the British Isles, and Egypt.

The American Committee for Christian Refugees spends the major part of its funds in this country helping refugees over here to become self-supporting.

The American Bible Society reports unprecedented demand for the Scriptures in a world at war and its work is expanding daily.

*Make contributions through your local church or send direct
to World Emergency Fund, 152 Madison Avenue, New York*

World Emergency Fund
NORTHERN BAPTIST CONVENTION